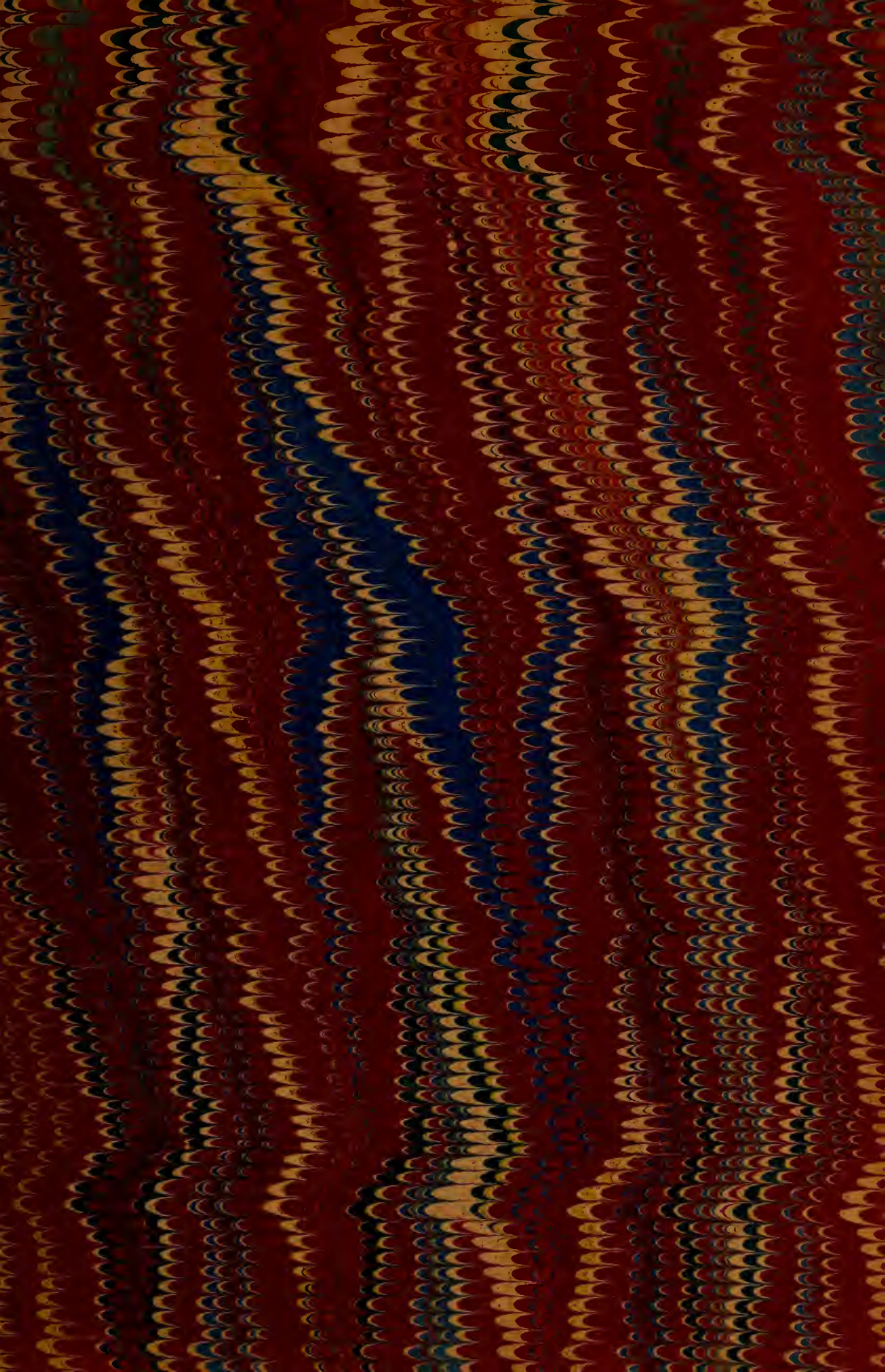


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UNITED STATES OF AMERICA.



Helps to Thinking,

—BY—

ALLISON W. SMITH,

On the Realities and True Teachings of the Scriptures.

And on the Condition of the Laboring Masses of the People.

**SOME HINTS AND THOUGHTS
On Settlement and Family Govern-
ment,**

*And a Sketch of His Own Life, with some
Valuable Recipes.*

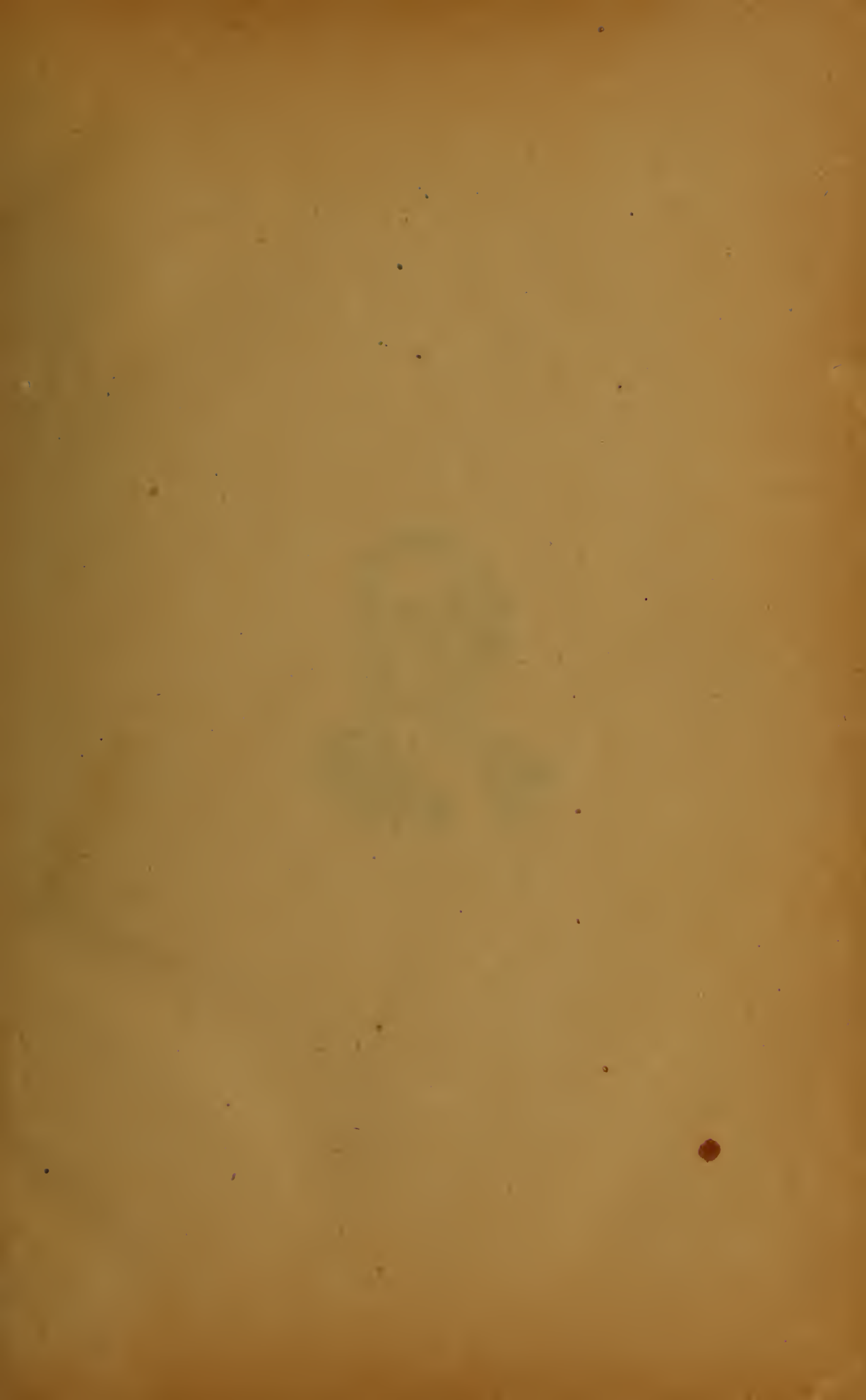
"TRUTH BETTER THAN FICTION."

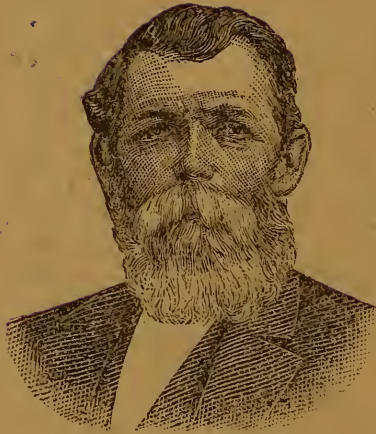
"Read Think and Profit Thereby."

**CLEVELAND, GEORGIA,
1890.**

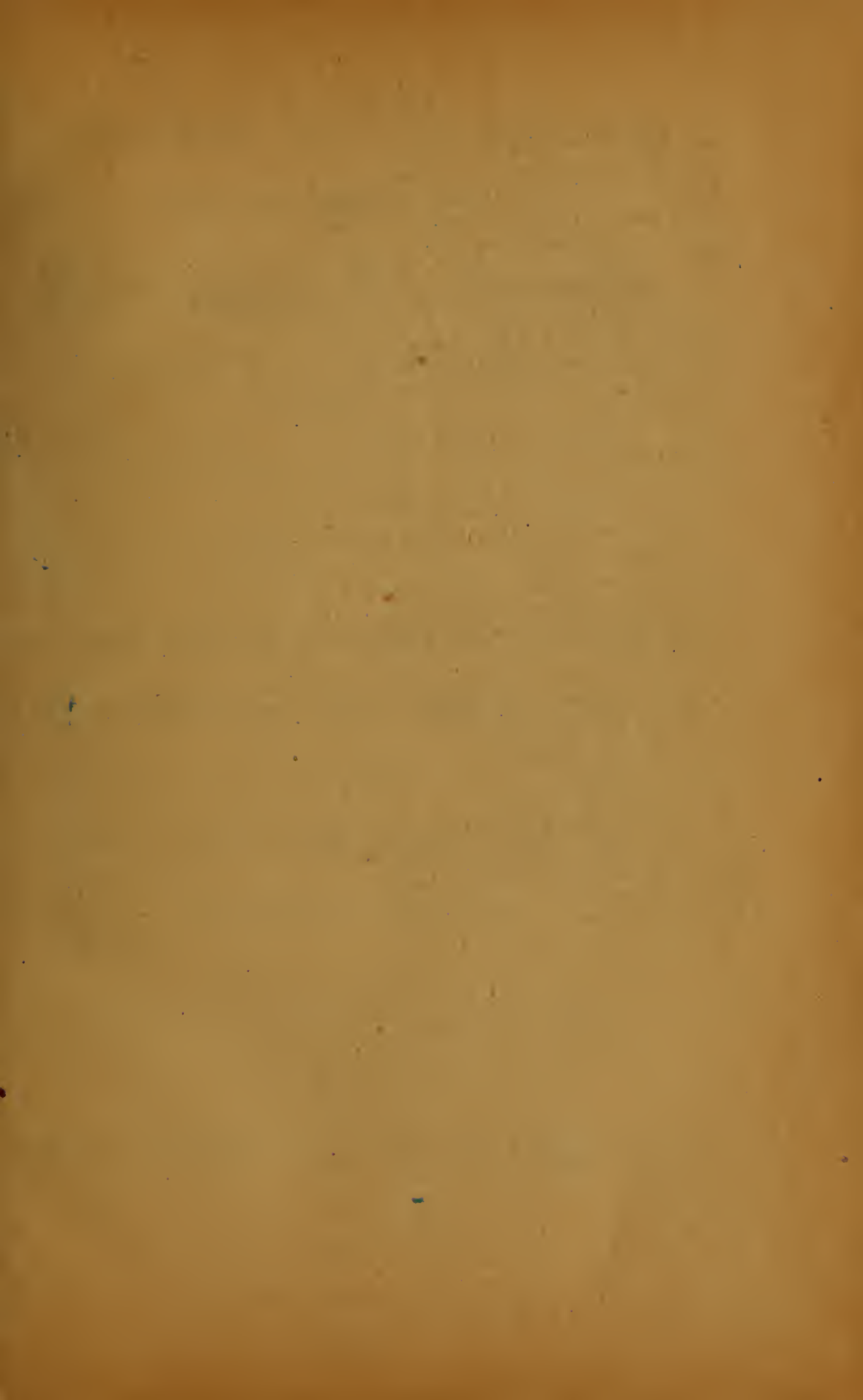
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J. W. WOODWARD, PROP'R,
1890.





THE AUTHOR.



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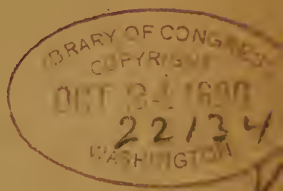
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PREFACE.

The actual condition of mankind, as sinners, under the law of flesh, the certain condition that Adam and Eve were in after the fall, and what it took to redeem them from that fall and what kind of government the whole race was under after the fall, for about 2700 years, and the cause of the first destruction, (which was by water) and what the first law was and what it taught them and who taught them and by what power—and how can we without a competent knowledge of what is taught by our rulings and graceful Master know Him, or how can we know of ourselves, and how it is and why it is, that this whole universe is filled up with so many fictitious preachers who are leading measurably the whole Adamic family into the tradition of vanity and love of mammon as we are creatures of imitation, we are easily lead into vanity, because we are naturally disinclined to follow after the teachings of the true word of God, which was written by divine men, the natural man, being always adverse to God and Godly things. This thing has been overlooked and permitted to go on for some centuries; but God, at His own good time, will open up the evil doings to His people, for said He: “My word shall never pass away,” and that thing fully convinces me that this shall and will be opened to the living people of this earth that we may take line upon line and precept upon precept, as it is laid down by the divines. Oh! how fearful is the present condition of things—seeing the greatness of the human family taught so extensively in that direction and increasing so rapidly, but thanks be to the Eternal High King, no difference, how large and huge it may get, He can and will bring it down.

How readily the numerous multitudes will follow after error and with what facility they are deceived, which is the grandeur and greatness taught, hence, through that channel led astray, believing they are regarding the way of salvation when delusions or evil are fully embraced and firmly believed under the cloak of right, what can be expected but results most fatal? Gone! gone! forever, unless we are saved like Paul, through ignorance and unbelief, which was caused by the tradition of his fathers but woe is pronounced against those that have eyes to see and will not see. What will become of those men of great mental ability, and that ability associated with the grand science of this world or earth, and without consideration and common sense thinking and followed after the manners, fashions, styles and habits of this vain earth, and taught thousands to follow after the same footsteps? They have not only got their own sins heaped upon them but they have multiplied thousands, heaped upon them that they may weep and howl over the shrieks and cries of the mistaught in this earth looking back and see where they ought to have taken the divine word for the man of their counsel instead of vain men that followed after mammon. Men and women could and should examine into their case and

themselves and try the case by the divine word which was left on record that every man might be able to look into his case by the word, as there is no other way on earth by which men and women may be able to try their case, leaving vain men to walk alone, and when they see that they are not honored by a grand audience, that loud thunder like call will not be heard. The true word is that the gifts and callings are without repentance, hence they continued though they may be naked, cold, hungry, tired, persecuted, whipped, imprisoned, dishonored, or stoned to death, they had an eye single to God to the accomplishment of this task.

I have spent years studiously reading the Divine Word with all the prayer that my understanding was able to read with, devoting all my time to the divine word that I could trust that God would unravel such things to me as would be good for the soul, and would redound to good to all the listening ears to my work, as I earnestly desire that no man take my word for anything, but to take the gospel of Christ which is and will be an anchor to the soul of every comprehending reader. As to my doctrines I have none only the naked truth of Christ, which I know that every man and woman on this earth that take it and take it alone, from any and every man on this earth will stand. I love the doctrines of Christ, and thanks be to God I hate the doctrines of men and pray to God that they may all be shipwrecked and torn down. I have industriously tried to impart to all reasonable men and women, not to follow after vain men in anything pertaining to God. I will add, that in all I have written, I have had mainly in view the benefit of the whole race of people, seeing we have all run estray after the doctrines of vain persons who have been following after their own vanity and love of mammon. If this should be instrumental in pointing out clearly to the minds of thinking people, that the way of salvation is only in the teaching of Christ. We understand that there are many regenerated people that are standing in error from traditional teaching which has been ever since the law was handed down from Mount Sinai, to vain man, but God's divine preachers did not follow after their natural man, but walked and talked after the spirit, and wrote after the spirit, or understanding. Then the christian having a listening ear, he is anxious to know and obey the truths. May God in His infinite wisdom and mercy accompany this effort to do good with His rich and bounding mercy. Amen. amen.

A. W. SMITH.

HISTORY OF MY LIFE AND EXPERIENCE.

As I have been writing on the subject of tradition, both religiously and politically, and in my way tried to show the great evil of its followers, and, at the same time, we are all, more or less, subject to fall in line with all manner of fashions, customs, styles and habits, we are creatures of imitation. We fall in line with our surroundings, from our cradles and have never thought but what it was from principle that we are, what we are, therefore it is very necessary that we look into the origin of our fashions and habits and see what our practices and customs originated from.

Now, in order to show something of what tradition has done for me throughout my life, I will endeavor to write a short and brief history of my life and travels on this earth.

I was born in Gilmer county, in the State of Georgia, on the 13th day of May, 1834. I was of poor parentage and up to five years old I was more or less among the Indians which were known as the Cherokees, and I was taught, when small, that the Indian was a savage creature, consequently, I was afraid of them, and that disposition of fear is more or less in me yet, whilst there is no more danger in a civilized Indian than there is in a white man, but that was the tradition of my parents, and in the year 1839, when I was a little turned into my sixth year, the Lord saw proper to take my father to his long home and leave my mother with four little children and destitute of any of the goods of this world; but thank God, she had a good nerve and a strong resolution. She went to work with her own hands and made all her little ones work that were able. I was the second child and oldest boy, and the year that I was seven and very small too, she hired me out at two dollars per month where I got my board, in place of keeping me in my rags sitting around the fire, playing with my toes in the ashes, half starved, like a great many of similar sized children are kept, and some a great deal older are raised up in their idleness and laziness, half starved and ignorant, and by her own industry, and the hire of me, she was able to keep plenty to eat and warm clothing for herself and children. I was permitted to go and see my mother and little brothers and sisters every one or two weeks on Saturday evenings, and when Sunday evening came, my mother would say, well, my son, you must go along back to your home and be a good boy, and work like a man, and help me make a living for the children. I well remember the throbs of my heart, and would turn to my mother and say, mama, I do not want to go. Yes, but, my son, you must go. I am not able to keep you all something to eat and wear unless you help. But sometimes I would suffer to be whipped before I would start to my hired home. And after my mother would force me off with a hickory, she would then sit down in tears and weep over her desolate condition and ask God to show her and help her raise her little fatherless children; but she took care not to tell me of her sympathy for me until I was grown. She

knew if I had any understanding of her sympathy that it would take four times the stripes to make me go back to my place of hire.

I only mention these circumstances in order to encourage hundreds, yea, thousands, of poor widows, who are left in a similar condition of my mother, whilst none are left any poorer than she was, and you see at once if she had suffered sympathy for her little fatherless children to come in she would have ruined her prosperity and ruined the industry of her children. I thank my God and thank my mother to-day that I was raised up to close work. Reasonable work never hurt anybody that was in reasonable health; nor neither does it hurt the feelings of any one that is raised up to close work, for they fall in line with their tradition, though there are many that drop out of labor when they become to be their own man and try something else for a living, thinking that it will be more honorable, and when a failure is ascertained, it is sometimes hard to get a man back to his old tradition. Now, right here, I want to say to all the mothers, who are left with fatherless children to raise, never let your sympathy run away with your better informed judgment; but make your children work like turks—that is your duty and that is their duty—and when you hire them out always hire them to some good, honest man, and tell him to make them work, and if they need the hickory to put it on them and never listen to sympathetic tales and take them away; if you do you have ruined your child and hurt your prosperity. Now, there are thousands of orphan boys that are kept about home from seven to fifteen years old doing no good and having but little to eat or wear, when, if they were kept hired out closely, they would make plenty for the whole family and learn industrious habits that will be good for them as long as they live. I hear one woman say “I can’t scatter my children around over the settlement to work for A. B. and C.—the poor little fellow is too little and he has no father and I can’t stand it to push him out,” when it is the very making of him or them, as the case may be.

You see that I am on a side track or have varied a little from the subject, but my whole heart’s desire is to do all the good I can to the laboring people and especially the poor and destitute ones. But now back to my own footsteps. I was a hireling until my 13th year, then my mother saw proper to marry again which was contrary to my feelings, as I did not want to come under a step-father, though he was a sober, civil and industrious man, and I wearied along for about two years then I left my step-father, rather, through by mother’s consent, for I loved and feared my mother; but she, seeing that it would be rather unpleasant for me and my step-father both, as I was a kind of stubborn boy, consented that I might go and hire out for my living, which I did at the age of fifteen years, without any education or property. I wearied along about two years and gathered a little, but very little.

I seldom ever thought of dying or making any arrangements to meet death, along in those days. Perhaps, in my 17th year I be-

came considerably concerned about myself and was of the impression that if I died then that I was kinder lost, as I had always been told that there was a hell for the mean people and a heaven for the good. I could not see that I was much good or that I was much mean, for I never swore any nor got drunk or dissipated in anyway. However, in those days it was very fashionable to have frolics or old fashioned dances, in which I participated, and I was taught that no body but sinners took a part in dancing, and that it displeased God to dance, so I thought as I never dissipated in any way or done anything that was wrong except to dance, that I would quit that and I would be all right and would be in favor with God; for I could not see anything wrong that I done except to dance; so I quit that, and thought that I must be as good a fellow as there was in the country, and better than a great many of them, but still, I did not feel that I wanted to join the church, but that I would try and read the Testament, but was not a good reader; but I believed that there was something wrong about me, but did not know what it was. So loving the sport and company of young people, I was drawn off into the worldly pleasures and fun for a long time and giving my eternal interest very little thought, and took a considerable interest in myself and concluded that I wanted to go to school, which I did, and made a reasonable effort to learn, and got a little smattering knowledge of spelling, reading, writing and arithmetic. I was then around the town of Marietta, Ga., where there was a good deal of reckless dissipation; but I, by some cause or other, God only knows, stuck to the tradition of my mother's teaching, which was to avoid all dissipation of every kind and fashion. I was then at a ripe age to lead into dissipation, and had no father to control me, and was absent from my mother the most of my time and hired among ruffians on the railroads and in factories, but trying to save my money to enable me to go to school again, or travel around over the country. I thought then that I wanted to travel all over the world. If I had been in the church then, I have no doubt but what I would have had a call to go to China to preach, as that anxiety to travel and see the world and play out of work and make one's self a conspicuous fellow, are the kind of calls that all those that ever have gone to China to preach have had or ever will have. The love of honor and the anxiety of sceneries and the hatred to work is a loud caller to the pulpit these days.

Well, you see that I am on a side track again, I will again try to get back to my footsteps. In the fall of 1853, when I was nineteen years of age, I took a notion to go back east, which I did and spent one year in Yorkville, S. C., a hireling, and during the year 1854, I was taken sick with the flux and was nigh unto death and thought it very probable that I would die, and after I came to the conclusion that I had to die, I remember that I thought if I had my mother by my bed side, who had given me so much good counsel, that I would be willing to die, and I do not remember that I had any trouble that regards my future welfare, for, at that time, I did

not practice any thing that was a violation to the civil laws or morality, or to the laws of God, so far as I understood God's laws. But it pleased God to suffer my health restored, and during the time I was in that town I became troubled about my condition as to eternity, and was made to try to pray almost day and night when I was not asleep. I remember one night of being up and down nearly all night trying to pray and did not know how to pray or what to say, or did not know what it was that I was lacking, so I resolved on the next morning, if I lived, that I would go to the book store and buy me a prayer book and then I would be all right as to praying. So I contented myself and went to sleep, but punctually next morning I bought my book and selected the prayer that I thought suited my case and memorized it and prayed it day by day and night by night; but found no good derived from my memorized prayer, nor neither did any body else ever derive a blessing from God by a memorized prayer, nor never will, for that is the devil praying. But that was all the training that I had had in the doctrines of God's word, for my mother never joined the church until after I did; but she was very strict in teaching me the civil and upright law, and during the year of 1854, I was thrown in the company with a favorite and religious uncle, who was a graduate of science, and as I was an orphan boy this uncle took a great interest in me and counseled me a great deal in reference to making something out of myself and instructed me to save my money and try to educate myself and to be studious. He succeeded in stimulating me to that point, which increased my industry and economic habits. I was always ready to fall in line with my uncle in everything. However, he was a Presbyterian and believed in sprinkling or pouring for baptism, and I could not fall in line with him in that matter, though he was very liberal in his religious views and we got along happily and pleasantly, for I loved him like a father and felt like he was a father to me. I would have been proud for him to have lived, but it pleased God to call him in 1861 into eternity and I feel like he is in the second heaven or paradise awaiting, viz: The adoption of the new body that Christ has promised at the resurrection when he may be made perfect in the third heaven and see God as He is and be like Him. Although his body was taken to the cold, cold grave to sleep until the resurrection, his counsel and admonition was warm and fresh in my memory and is until this day, and I believe that he is receiving his reward for his counsel that he gave to me and his examples that he laid before me, and not only to me but to all with whom he was thrown among. Whilst his precepts were good and free to everybody, his examples always corresponded, and all mens precepts and examples should correspond.

Well, back to my own footsteps: In the fall of 1854, I steered my course back to my old tramping ground in old Georgia, where I could behold the face of my old mother, brothers and sisters, and made my arrangements to go to school for the ensuing year 1855,

though I knew my money was short, but I thought I would go until it was exhausted and in the fall of the same year I found that my money had given out. I was solicited to try to teach a school near my mother which I accepted, though greatly feeling my inability to do so, but I felt like I must do something to recruit my money that I might continue going to school and I continued to be very studious during the time of my teaching and perhaps I advanced as fast as any student that was in my school, and I tried to be very industrious in my school in order to advance my pupils as fast as possible, that I might do my duty and please the patrons, which I succeeded in doing as well as could be expected for my ability.

But I am about to pass by one interest that I had in myself. In the spring of 1855, while I was in school I became very much concerned in my eternal welfare again, though I never did impart to anybody on earth anything about these troubles. I kept them to myself—no one knew my thoughts on that subject but God. I had class-mates and mess-mates and it pressed me to keep up with my class-mates; though pressed as I was it did not relieve me of the interest I had in my eternal salvation and would steal off from them night and morning to some secreted spot to inquire of God what my trouble was and to know of Him what I must do to obtain a seat in heaven, while I was as moral and civil a boy as there was in the country, I still thought I had something to do to make myself a better man, or in other words, I thought that I had to pray and work myself into favor with God. But I continued to investigate my case day and night, although I had to get my lessons and keep up with my class-mates, and I desired to please the land-lady where I was boarding, as she was a good woman and had to do her own work and cooking and I was always ready to bring her water and prepare her wood, consequently she was good and kind to me; but amid all these things, I was still burdened with a duty or interest towards God—hence, I continued to go out on a high black-jack ridge, sometimes down by a big rock, and sometimes down by an old log, and sometimes down by the root of a tree, but always returning void of any relief and becoming substantiated that there was no help or remedy for me. Finally, one evening in May, after returning from school with a heavy heart, I meditated over my case and decided that there was no use of going up on the black-jack ridge any more, for in place of getting better I had gotten worse, finding no relief whatever. So there was a spring in the opposite direction to where I had been going with a hollow below with a heavy, thick forest of bushes, which made it dark and shady. So, after I had returned from school with a broken and despaired heart, I concluded I would try the lonely and dark hollow, and if I found no help there I would give it up and make the best thing out of hell that I could. So I started with a downward head, feeling like it was a useless trip. I remember passing on down by the spring into the dense forest, but as to how far I went

down the dark hollow I do not know, neither do I remember how long I remained down there, or what I done while there. Whether I stood up, walked about or got down on my knees, for it was dark hours with me. I remember returning towards the house, but the first I remember I was above the spring trying to sing an old song that was common in those days: "What wonderous love is this, Oh, my soul," feeling that the dark hollow was worth more to me than all the black-jack ridges in the world. I then remembered many places that I had petitioned to God. I remembered my petition to Him when I was a hold of my axe handle cutting saw stock, and also remembered my petition to Him between the plow handles, and a hold of the hoe handle, and I remember my petition to Him while on my bed, and by my bed-side, and on my horse, and on the road side, and in strange lands, but none of these places seemed to have lent its yielding hand to me like the dark hollow in Habersham county, in the State of Georgia, and on the premises of Starling Yerwood, with whom I was boarding at that time, but still never at any time made known to them my troubles, nor neither did I at that time make known my joys. I have always been a little peculiar to the most of people. It was at that time and is yet, so far as I am acquainted common to call up what they call mourners. Although, I was in great trouble I never desired to go up as a mourner that I might be seen by men, but desired to go to a lonely grove and in secrecy, whilst the tradition of the country would have taken me up in public places. When I look back to my past life and see what my surroundings have been and then considering how little I have fallen in with the fashions, manners, styles and habits, I feel thankful that it has been as little as it has; but still, sorry that I have fallen into line any with the fashions, manners, styles and doctrines of men, and God being my helper, I will be solid to the balance of my days, and keep my conscience clear of tradition, both religiously and politically.

Now, as I am trying to keep up both sides, (that is my civil, financial and religious travel) I will now go back to the fall or winter of 1855, about the time that my school terminated. This favorite uncle that I have been speaking of came in from South Carolina and got up a large school for which he needed an assistant teacher a portion of the time and he having an interest in me, gave me my tuition and board that year, which was 1856, to assist him; but I was a close student all the time, and at the termination of that school I began to feel able to teach authography, writing, grammar and geography, and in the year 1857, the people in my old settlement built me a good school house, and made me up a good school, and I taught two years, 1857 and 1858, without the loss of a single day, and I will mention right here, that in the year 1853, I worked with the hoe, plow and axe, without the loss of a single day except the 4th day of July, which was common in those days to celebrate. I could prove it if necessary, for the man whom I worked for is still living in the State of Alabama. I only men-

tion these things to show the majority of the people that there was, or is, too much time lost, and the same parties grumbling at the hard times, when they make the hard times themselves by their own idleness and laziness. I have always made it a point to loose no time when it could be avoided, and have always made it a point not to spend a dollar when it could be avoided, and act honorably, for a dollar saved is as good as a dollar made.

Now about the years 1857 up to 1860, I had my consent that I would take Paul's advice and not marry, though I took a pleasure in mixing and mingling my voice with the young ladies of my country, but my greatest interest was to accumulate some of the goods of this world, and did succeed in accumulating a few hundred dollars every year after I quit going to school until I married.

Now, in the year 1859, my health being impaired from a sedentary life in the school room, I devoted the most of my time in trading, mostly in stock, though, in fact anything that I could see any money in, I was ready to tackle if I thought it was honorable and right. Though there were many things that I thought was right by the tradition of those of whom I was associated with in my trading, and a good portion of whom were claiming to be God's children and followers; but after riper age came upon me, and I commenced weighing my acts by God's divine law, which was written by His divine Apostles, I found many things that my tradition taught me to be right, was, emphatically wrong. I was taught by as honorable men as there was in the country and a goodly number of them church-going men, that it was right to make all I could off of my fellow man in what was called fair trading, just so I did not steal or tell bare-faced lies, it was all right. It was no difference how much cheat and fraud there was about anything I had if I could get it off without telling direct lies from answering direct questions, I was taught that it was all right, and it was no trouble for us to want to believe that to be right, because it is profitable to get off a one-eyed horse that is only worth \$75 for \$100, and it is profitable to get off a bellowsed horse for \$75 that is worth only \$40, and it is profitable to get off a horse that has the spavin for \$150 that is only worth \$100, and it is profitable to get off an animal that will not work for \$75 or a \$100 that is hardly worth anything to the owner, etc., and we all know that this is the practice of most trading men, who are making it a business to trade for a living or profit, whilst I am now able to inform you that you will find all this to be wrong, if you will lay down personal interest and weigh your acts by God's divine law, that has been written by the divine Apostles. Hence you will find that your acts have been based upon the acts and practices of men instead of God, and at the same time we have been blessed with a plain English written way-bill from under the hand of the divinity of God, the father of all righteousness. I have shown you my raising, teaching and practice that you may compare it with your raising, teaching and practice, and if this has been yours, God help us all to be able to lay it down and

take the teaching that will stand in this world and in the world to come.

Now, as I am not only trying to give a brief history of my civil and financial footsteps, but, also, of my religious history, I will now go back to the fall of 1855, which was four or five months after I ended my religious experience. During these four or five months I was in a state of preverification, sometimes doubting my love to God being the true love of God's righteousness and trying to pray to God to make me strong in His faith, that I might forsake the world and boldly attach myself to what I understood to be the christian organization—that I might help fight the devil.

So in August or September, 1855, I got my consent to go to the church with my little feeble story and tell it to them—they heard it and received me, which was the first one of the family that had ever presented themselves to the church; but during the same meeting my mother, brother and one sister followed pursuit and we were all baptized and given the right hand of fellowship. I remember the prayer of the old pastor of the church as we walked out of the water in which we was baptized. My young brother and I walked in together with the old father whose name was Sisk, and after baptizing us we all walked out together, and the old pastor uttering the words: "I pray, oh Lord, that these young men may boldly declare thy name when I am gone from this world." I often thought of his prayer for I believed very strong in him as it is very common among us as a people, and I believed that he was called to preach and I believed that I would be called, but have never been able to hear the call, whilst it is probable that my brother heard a little whisper; perhaps, he was like I was, believed very strong in the old father that baptized us, and was listening very attentively for the call, and that inward duty that all of God's lovers feel toward Him makes many feel like they were called to the ministry, when they ought to know that if God required a man to do a thing that he would fit and qualify him for the business he wanted him to do. Common sense will teach anybody that much. But I was like all others, I fell in with the teaching of men and therefore believed in men's doctrines; but, thank God, I have been able to see that there is but one doctrine that will stand and that is the doctrines of Christ and the Apostles, and I would to God that all the doctrines of men and the divine books that have got their divinity from men who claim to be doctors of divinity, were in the ocean, that there might be none other book to read on divinity but Christ's own divine word, then I could have some hope of the people getting right, for when there is but one way taught that is called right—all the followers of that way would be right and I would to God that every so-called religious paper that is in the world was burned into ashes, that they may not deceive and draw off the tender minds of the rising posterity from the true word of God, that the doctrines of men which are leading people hellwardly might be forgotten and kept extinct in all time to come.

I can look back a few years and see where I was drinking tradition down like sweet cider and I was perfectly honest in my tradition and thought the preachers were good people, and thought it was right to pay them and keep them up in their laziness, pride and vanity. Also, I thought it was right to fit up men and send them to China to give repentance to the so-called heathens, when common sense and honest thinking would have taught me better; but I did not know how to let loose traditional practices that had been practiced by my forefathers. I never thought of there being any other way any more than I think there are two suns to shine on us, and at the same time there is just as much sense in hiring the devil to work for God as there is to hire men to work for God. The devil cannot work against himself, neither can men work against themselves, and if God had wanted preachers in China he would have called his preachers in China that they might have been able to speak in their own language that they might be understood, and any man that will suffer himself to be governed by common sense could not help from knowing these to be facts. But if I had been raised to believe that a cow was a horse all the scripture in the world could not make me believe anything else, unless I could lay down the tradition that made me believe that a cow was a horse; and if I had been raised to believe that God was unjust, the scriptures could never make me believe anything else unless I could lay down the tradition that made me believe that He was unjust. Hence, we cannot believe two different things at the same time, nor two different teachers at the same time, unless they teach the same thing, and God and men never taught the same thing until God made men to be supernatural.

Now, for many years after I joined the church I believed that a preacher could show a person how to get religion, and believed he could tell me how to get religion; I was made to believe that I could get religion whenever I got good in the notion to get it—never thinking that a man never got in the notion to get the religion of Jesus Christ until he already had it. The trouble is, we all have too much religion for our good, but it is like Paul, it was the religion of men which was the Pharisees, and we have too much of the religion of men and not enough of the religion of Jesus Christ. So it is true that preachers can show any one how to get religion and tell them how to get religion, but it is the religion of men or of passion, which is of the devil, and that kind of religion the preachers can tell and show all about how to get it; for that which belongs to men they can control, and that which belongs to God no one but God can control or teach it. No man can teach of God only what he has taught of himself—yet I have been silly enough to believe that great men could teach all about God and Godly things, and that they could teach the hearts of men which I have heard declared in the pulpit by the champion of Northeast Georgia, and others of his staff, which is as grand a falsehood as ever was declared on earth; and a common clod-hopper ought to know better;

yet, I have been fool enough the biggest part of my life to be gull-
ed into such beliefs by the grand fool, noblemen of my country,
who I have been raised up with. I only name these things and
travels of my life in order to cause my readers to go to thinking,
hoping that they will not be gull-
ed into false opinions as I have
been, or rather the whole mass of us have been gull-
ed into untruth-
fulness, and praying and trusting that we may be able to guard
against such in the future.

In the spring of 1860, I was still trading and little did I think of
ever marrying, but unexpectedly met up with Miss M. E. Keni-
more and was impressed to extend my acquaintance with her which
I did, but thought it was all for pass time; but in a few months my
notion was changed and I concluded I would marry, and on the
13th day of September, 1860, I married and as soon as I could
went to farming and made a crop every year with my own hands;
but still continued to trade through the fall and winter season; but
the war commencing in 1861 and a great number of the farmers
going to the war I soon saw the scarcity of bread stuff, hence, I saw
a great necessity of making all the corn that I could. I, therefore,
put in very close time in the farm during the war for I felt that
there was a duty for everybody and I felt proud to have the privi-
lege of staying at home and making all the produce I could; but to
tell the whole truth I was a great deal more anxious to stay out of
the war, than I was to work, and I was certain I did not want to
go to the war. I had always understood that bullets had no eyes
and I knew that one was as apt to hit me as anybody else, so I
wearied along about two years and kept out—finally I began to
think that there was no chance to keep out of the war any longer;
but I learned that the Governor retained a portion of the county
officers at home and seeing a vacancy to fill, it was very inducing,
hoping that I could succeed in getting the office. So I made an
energetic effort and succeeded in getting a position that kept me
out of the service, and, I am sure, I would not have taken ten
thousand dollars for my county position at that time and as soon as
the war was over I was ready to resign and did so. It was fash-
ionable for people to go to the war at that time, but that was one
of the times I did not care anything about the fashion, although I
was rather a young man, I preferred to be an old fashioned fellow
and stay at home. I never fell into any war traditions at all, and
I saw a great many fashionable people that did not care anything
about the fashion of the war, just so they could stay out of it, and
at the same time many of them were the accessors to getting up the
fight or war. I view a man to be a very sorry one that will get up
a fight and want somebody else to do the fighting. When this war
was being contemplated, I fought secession with all the ability that
I had, and did it openly and boldly, although it was not looked
upon as being honorable. However, the ones that were the leaders
in secession were the high toned, grand and honorable fools who
thought they were something and was nothing. They were the

ones that got up the trouble and fight and then pushed the poor laboring man in front of the battle. It is true that some of the rich and secession men went to the front with the poor man, but they were scattering. I was able to see at the outset that it was the rich man's war and the poor man's fight, and I did not intend to do any of the fighting as long as I could help it. I never fell in with the secessionist, until I saw that I was obliged to do so. It was not from principle that I fell in with the secessionist, but it was policy, seeing that it was the best for me and my family and my home, and mother country. I finally became warm in the cause or interest of the South as all my kindred and interest were here. I, therefore, did all I could in behalf of the South, although I saw that there were thousands of the rich men feasting at home and all the poor men suffering in the war, and their families suffering at home, and amidst the rich men who were exempt from the war from having or owning negroes, which I knew was very unfair and unjust, and furthermore, I knew that the poor man never made that law, neither did he have any hand in making it. There was also another very unjust law made by the rich man or nobleman, and that was substituting one man for another; for the rich man well knew that the poor one could not hire a substitute because he was not able to pay the hire, for it generally took a right good pile to hire a man to expose his person to the no-eyed bullets, unless he saw he would soon have to go any way. Whilst I say that this substitute law was unjust, I acknowledge that I took shelter under it, as I got a favorable opportunity to get one; at the same time I would have opposed such a law had I been at the making of it, unless I had been a rich man; but as the shelter was made I was disposed to take refuge under it.

We also see that the civil law gives officers large salaries, which is wrong and was made in contemplation of benefitting the rich or nobleman; notwithstanding, if I was an officer I would gladly receive the big salary. The fault is in the ones that made the law. There is only one way to make the laws to benefit the laboring class of people and that is for the laboring men to make the law themselves and nobody else; for there is nothing on earth that can be against itself, therefore; it is impossible for the rich or nobleman to make a law that will benefit the poor laboring man, for he cannot be against himself, therefore, I did not fault anybody for not wanting to go to the war except those that got up the war. That class of people ought to have boldly gone to the front and shouldered arms, whilst those of us that were union men could not be expected to fight against a thing that we were opposed to, and they should not have been faulted for wanting to keep out of the war if they could do it honorably. Now, whilst I regretted to leave my family and regretted to face the bullets, I fully intended to go if I had not found a getting out place. At one time I had my rations cooked to go to Richmond, Va., but afterwards, I saw an opportunity to rescue myself from that horrible place of bondage

and danger, therefore, I thought it was right to take shelter under the law which I was subjected and was forced to comply with. There was a portion of the Union men that would not yield their principle; hence, they acted against their better informed judgment and stood out to the bitter end which destroyed their peace, their prosperity, and in many instances destroyed themselves and brought destruction upon their families, which brought about a feeling of hostility with many of us in North Georgia. So, after I had wearied along through the war with my family and lost the most of what I had, I did not feel satisfied to remain in this part of the country where there was so much discord and hostility, hence, made my way down into Florida and settled on a farm and went to farming and continued to trade on stock. This was in the fall of 1865. I soon became very well satisfied in that country and falling in line with their manners, styles and habits, visiting their fish-fry picnics, etc., consequently, not thinking but little about eternity as good health and prosperity was abounding and the country and its manners and fashions all being new to me, I was well entertained. Hence, where peace, comfort, pleasure and plenty abounds, eternity is always thought but little about with any of us, notwithstanding, I took my church letter with me to the country and attached myself to the church there and attended services occasionally and paid the preacher a little in order to make myself a little social and to make the appearance to the church people that I had a little religion, and I was quite civil and sober, therefore, I made a pretty good impression and as to being civil and sober I never knew how to be any other way in my life. If a man is civil and sober and will go to church occasionally and pay the preacher pretty well, he is a first-class christian in all countries. But he may be a civil man and industrious—a strictly honest, sober man and belong to the church and visit it occasionally, but does not pay the preacher any, he is considered at a very low ebb in the church. But if he is a man that gets drunk occasionally and swears sometimes, and cheats and swindles his neighbors occasionally, and goes to church pretty punctually, and takes the preachers home with him and feeds them well, and throws in liberally to support the lazy devils, he is a first-class member, and it is impossible to turn him out of the church; hence, you see this is the kind of religion that is abroad in the land and country, and ever will be as long as we follow the so-called preachers and their doctrines in place of Christ and the Apostles. If every religious paper in the world, and every religious book except the Holy Bible, were burned up, we would then have a band of God's disciples in our sweet union; unless we continued to follow after the corruptable so-called preachers.

Well, back to my own footsteps. After living in Florida two years and accumulating over \$1000, and myself and family enjoying the best of health, and having made a pretty extensive and favorable impression and acquaintance with my surroundings, from

the fact that I run the line of policy—not opposing anything or anybody but little; hence, trying to make myself popular, as that was and is the line of the world. So, prosperity always brings about a roaving mind. I began to want to do better or find a fatter place, and my mind began to lead out West, and I began to write to friends and relatives there, making inquiry about the country; and they, of course, wrote back encouragingly, as everybody will naturally try to get people to follow them, no difference how sickly, no difference how rough, no difference how dissipated, we want our friends to come to us, and will write encouragingly to them and tell all the sweet part and leave the bitter behind, and, indeed, it looks like if we were to go to hell we would want others, or our friends, to come to us. However, we see that the rich man did not want his brothers to come there or to come to him, but it may be that we are not as good as the rich man was, for we see no account of any wrongs in him, only he enjoyed his riches and did not extend his heart to the poor, and, perhaps, he came by his riches honestly and many of us cheat, swindle and defraud for ours. I am of the opinion that he was more honorable than any of us, or he would have wanted everybody to come where he was. This will do for you to think about a little.

Well, back to the track. My friends and relatives gave me good encouragement and I began to make my arrangements to go to a better country, and I began sacrificing my property in order to carry out my determined resolutions to go West. I sacrificed the largest part of my property one-half, expecting to go out West and get it back by hat-fulls. So after remaining in Florida three years in December, 1868, I pulled out for the West with a wife and four children, and when I landed at Fort Smith, Ark., my pocket had leaked \$300, and I sacrificed my property to go, over \$1000. Now, I am out \$1300 to get to paradise, where the town and country were a mixture of Irish, Dutch, Jews and Indians and criminal people, from all parts of the United States; but I did not start with a view of coming back, therefore, I went to looking around to get some kind of a location and try to turn my hell into a heaven if I could. I knew that my wife would have been in a complete hell but for the confidence she had in me. She believed that I could see further than she could, which gave some consolation and I knew that it was more than I dare do to show any despondency or disparagement at all, and my brothers wife, who was along with us, was frowning upon me for leading them West, for she fully believed that I was the cause of her husband coming. I suppose that was a fact and I continued to ride the waves of a discouraged heart and boldly praised the country and its appearance and tell them all that this was the country I had been looking for. Finally, we found a little place to rent and settled and went to work; but I was afraid to buy land and took out a few hundred dollars and gave to my wife and told her we would not spend that for anything, but would hold it to come back on if we saw we

had to come. I went to trading and made a crop and began to feel a little strengthened and in the fall I made a trip down in Texas and made a few hundred dollars on a trading expedition and also looking at the country and would have settled myself in Texas at that time if I had not been afraid of the Indians; but that being the case I came back to Fort Smith and concluded to buy land and make the best thing of the West that I could. I bought about four hundred acres and went in debt for some of it and settled down and went to work like a turk improving it and still thinking that I would make a big thing out of my land as I thought that the increase in the price of real estate would be great in from five to ten years. Therefore, I put in with double diligence to improve my land and make a living for my family, and continued there for eight years and had about broken myself down at work and lived hard and dressed very plain and stayed at home, my wife never having the pleasure of taking a buggy ride, in the eight years and my children had but little privilege of going to school, and still I was not worth as much as I was the day I left the State of Florida to go West, where I expected to accumulate money by the bushel. The greatest trouble with myself, and perhaps, it is so with a majority of this world, we would not let well enough alone many times we would be would be all right. When I lived in Florida I worked but little and lived as well as I desired to, and dressed my family as well as I wished. We had as many buggy rides as we desired and furthermore, I accumulated five or six hundred dollars every year, and still did not have sense enough to stay with it, or to know when I was doing well. When I went West, I went with the determination of being contented and staying there. If that had not been the case perhaps, I would not have remained there twelve months, for I fell short in every particular, except we had very good health. I had less pleasure, rougher society, dressed plainer, worked harder and lived harder in the year 1870, which was the second year I lived there. My family never ate a biscuit nor never had any luxuries whatever. I could have had something of the sort, but felt determined to make a success, therefore, would not make any debts as my land debt was hanging over me, and as I had to open my land I made a slow progress in paying the debt off; but after five or six years of hard labor expired, I began to get out of debt and accumulated some stock, and got my place in shape for some comfort, and in the year 1876, after I had gotten in easy circumstances with a farm very well improved and plenty of all kind of stock, perhaps, 150 head of sheep and some money ahead, I became a little restless and told my wife I would take her back to old Georgia, which she was proud to hear. I began then to make another sacrifice on my little property and finally by the spring of 1877 I wound up everything ready for the road back East making glad the heart of my wife.

As I have said nothing about my religious walk while in the West, I will make a short and brief statement. When leaving the

State of Florida in 1868 I took my church letter, my wife also did the same, and I also took my demit from the Masonic fraternity, which demit lies in my trunk until this day and probably will whilst I live. Our church letters lay in our trunks during the whole time we remained in the West. When we went West there seemed to be very little interest about religious matters or about eternity, therefore, as that was the tradition of that country, I, of course, soon fell in line with their tradition. It was very common to hunt hogs, sheep or cattle there on Sunday, and as it is a great deal easier for one to fall into a wrong than it is to get out of a wrong, I, of course, became a pretty good hand to hunt stock on Sunday, for it was common and it was popular, and that word popular, is the biggest thing in it; for any of us will readily fall into anything that is popular, it makes no difference who it is—a preacher sooner than anybody else, for that is this living. Where I bought and settled there was only one organized church nearer than ten miles, and that was across a small river, which was unpleasant to cross in the winter season, and I could not see much, if any difference in the church people and those that were not, and, taking the whole surroundings into consideration, I felt no interest in joining the church. Soon after I settled on my place there was a church organized near by and a good road to it, so I thought as soon as they got properly in harness I would go over and join in with them; but I suppose the organized body was mostly goats and they soon horned out and bursted the thing, and I blundered along with my membership in my trunk throughout my whole stay in the West, which liked a little of being nine years. Now, my object of giving my readers a history of my Western move and my industry before and after moving, is to show and convince thousands of people that they had always better let well enough alone, and keep what we have and try to add more to it, in place of sacrificing it and spending all we have hunting a better country. The whole thing is in the man. If the man is no account he need not hunt for a country that will make him a living by itself. If a man is lazy in Georgia, he is lazy in Texas—if he is a drunkard in Georgia, he is a drunkard in Texas—if he is a spendthrift in Georgia, he is a spendthrift in Texas, and if he is no account in one country he is no account in any other country; therefore, it is all in the man at last.

Now, after the elapse of eight or nine years in the rich and fertile Western country I gathered up my flock of children and companion and got on board for the East and steered my course right back to the old original tramping ground where I left in the fall of 1865, and it seemed to be a very pleasant welcome among our old friends and kindred amidst our old homesteads; but after viewing the old poor worn out lands and seeing how economical the people were, I became a little dissatisfied with my returning to the old country, notwithstanding, I knew it would not do to keep rolling as I knew a rolling stone gathered no moss and I thought it would be comfort to my wife to remain near her mother, so I loca-

ed and went to business, consequently, soon found it was just as easy to make a living here as it was in the so-called fertile West and wherever a man is satisfied and has a home there he had better stay and keep together what he makes.

You may hear and imagine many sweets in the far and rich West, but when you go and examine into the case closely, you will likely find two bitters to one sweet, therefore, my experience teaches me to be the best policy to continue in one country and be saving and industrious and work for the interest of the laboring people and nobody else, for everybody on earth is against the laboring man; but if the laboring man does not contend for himself he will come out at the little end of the horn, and, if I am not mistaken, he is right now ruined and crammed into the little end and no chance to get out only to turn his course and fight out, live or die. If men's rights are not worth contending for they are not worth having. But the great trouble of the laboring men is they have never had sense enough to know when they had their rights. They are such fools that a hungry panther could make them think that he was a friend to them, provided, he had on fine clothes and could use polished language; for it is an evitable fact that many a grand politician has made the poor laboring man believe that he was some great one when, at the same time, he was destitute of honesty, any good principle—destitute of industry—destitute of any good morals and, in fact, destitute of everything except fine apparel and polished language which has led many a poor fool to destruction and his children to be servants for vain devils.

But back to my own footsteps. When I returned to my own country, myself and wife still kept our church letters in the trunk for three years, which made twelve years they had remained there. We then concluded to attach ourselves to the church again and did so, and, after three more years had expired, the all-seeing God that knows what is best in all things, saw proper to take my companion from me, after permitting her to be the mother of twelve children, ten of whom were living at that time. I had often thought that I knew what a troubled mind was but alas! it was a mistake. I felt that I was forever undone and my earthly comforts ended, and seeing a wonderful responsibility of the interest of nine children resting upon me. I have never been able to control language to express the depths of my troubled heart, but when my heart considered I knew what could not be cured, had to be endured, I then asked God to give me a submissive heart and help me to be both father and mother to the orphans, and I prayed that I might always keep my body into subjection and might make my paths straight that I might not bring a stigma on my children that when I was gone into eternity that they could hold up their heads with proud hearts and say, thank God for the example and footsteps of my father amidst all my troubles. Shortly after the death of my wife, I proposed to have what has been called the funeral of my wife preached, though, a fool I was for it, but it was, and has

been the fashion all of my life and I had fallen into the tradition of those whom I was raised among; nevertheless, I proposed to have the funeral preached in or at the church where our membership was at the time of her death, by the pastor of the church. I also called on a second party, who was of a different denomination, to aid in the services—the latter being objected to by the officers of the church—the objection being sprung by the former pastor of the church, who was self-righteous and had a great opinion of himself and full of prejudice, who, six years afterward, when one of his family died, lead a preacher of the same denomination of the one that he had objected to into the pulpit at the same place and preached him in the funeral occasion. Now, I will leave that question for the readers to answer themselves. Whether it was fool prejudice or square out meanness, I cannot tell, and as to the officers of the church they only contended because the former pastor said so, as their faith was pinned to his sleeve. But still it added to my troubles, whilst I made my own troubles by being a fool myself in reference to the teaching of Christ, for all the practices of worship that is not taught by Christ is of the devil, for there is nothing taught by Christ in that direction; and everything that is not of God is of the devil and belongs to the devil. I am of the opinion that the pastor and officers have had many stripes for their conduct. I forgive them; but I know not how stands the case with them and God, but I trust that he will not charge that sin to them; and I pray that I will never be fool enough any more to have what is called a funeral preached; but that every man and woman may preach their own funeral, by their own footsteps, hence, by doing the teachings of Christ and the Apostles who were sent from God to teach His people His will.

I purpose closing this brief and short sketch of my life as I have been fighting tradition in all my works. I have given a history of my own footsteps, in order to show how I have fallen into tradition all through my life, and it is one of the hardest things to keep out of in the world. Really a man may be following after the tradition of men and not know that he is lead in that direction or by that power, whilst I admit that I have fallen in men's tradition a great portion of my life and never thought the first time but what it was the teaching of God, until I got to be a close reader of the New Testament. I soon saw that there was some false ideas advanced by some, or all of the preachers, which made me become more interested in trying to search out the truth as it is laid down in the Testament, whether it is popular or not. But I soon saw that if I took the truth for the man of my counsel and contended for it, that I would be unpopular and dishonored by the grand and fashionable people of my country; but seeing that Christ says: "If God be for me, what can be against me." It gave me more nerve and strengthened me to stand to the truth, honor or no honor, and I hope and trust I will be able to do so the balance of my days, and hope that the reading of this little book will cause thousands to

to reading for themselves and become able to lay down the tradition of the fashion of this world, and no longer follow after the proud gospel horse riders, who are the servants of the devil. Nor neither follow after any professional men on the earth, as they are all riding upon the laboring men, and will until they force themselves from under their power. I trust that God will speedily roll on that day, that the laborers of this earth may cry out, Hosanna to God, we rule our own government and are a free people.

Now, all I ask any man or woman to do is to carefully and honestly and prayerfully read and study all these scattered truths that I have mentioned in my little book and not to become disgusted and throw it down because it is not written scientifically, but remember that the polish, fashion style and magnificence of this world is not the truth, if you will let God be the judge. And when you read, I hope it will be with the determination to admit facts no difference who it hurts or cuts off at the knee. If you are a rich man and an aristocrat, I hope you will read it; and if you are a lawyer, I hope you will read it; and if you are a doctor, I hope you will read it; and if you are a merchant, I hope you will read it; and if you are a preacher, I hope you will read it; and if you are a farmer, I hope you will read it; and I hope no one will conclude that I personally dislike them,—there are plenty of rich and aristocratic men I like, and there are plenty of politicians that I like, and there are plenty of lawyers that I like, and there are plenty of doctors that I like, and there are plenty of merchants that I like, and there are plenty of so-called preachers that I like, and there are plenty of farmers that I think very little of; but I am a friend to the cause of the laboring man, if he was a dog, and I am an enemy to the cause of the aristocrat, politician, lawyer, doctor in part, merchant in part, and the preacher, if they were the highest toned men in the world; for I cannot help what I love, nor I cannot help what I hate. By the help of God I am what I am. I do not want anybody to follow after my way, but I will try to follow after your way if you will be lead by the teachings of God, and I pray God to help all men to make that surrender and follow after the plain truth and common sense. So it is not the man that I hate but it is the practice of men that I hate. Now, if I had a brother that stole horses for a living, and verily was getting rich by it, I would love my brother but would hate his practice; hence I would try to tear it down and obliterate the whole policy of the stealing, or he might be a drunkard and keep a bar room and billiard table; I would love my brother but would hate his occupation and practice. Hence, if I had the power I would surely destroy his occupation and practice both; consequently, he might conclude that I was an enemy to him which would be a mistaken idea in him; and just so with the aristocrat, the politician, lawyer, doctor, merchant and the preacher. Whilst I would tear down the principle and occupation of all the above named occupations and practices, but a reasonable portion of the practice of medicine done by men of principle, for I am sure

God has no use for the rich aristocrat or monopoly men. And I am sure He has no use for the politician in any way; and I am sure he has no use for the lawyer in any way, any more than he has for the bar room and billiard table, and I am sure he has no use for the doctor unless he is a man of principle and equal justice about him, and, I am sure, He has no use for the speculative merchant; and I am sure he has no use, nor never did have any for a preacher, that He did not give him his power to do His work; for if he had not the power and love of God, he certainly would do the work of the devil, and the last man that ever received the power and love of God was in the days of the Apostles. And all the material that any of these above named professions are men's material—hence, men's work and their material will perish with them. I hear one say does He furnish material for the poor laboring man; He certainly does or would, if the rich and monopoly men had not nearly robbed God of one of His elements, which is the earth, and without a check in the monopoly, it will not be long before they will be the sole owner of the earthly element; but I trust, ere long, by the help of God that the laboring men will take the sovereignty of this government into their own hands, and, hence, will make this earth free to every laboring man on the earth, in order to make his living as God told him to do, and that was by the sweat of his face. So you see it is very obvious to the mind of every man that God's will is to furnish every laboring man material to work on which was made by God's own hands. He also, furnished him the water element which He distributes and sends as He sees the need of, to furnish the vegetables of the earth which the laborer cultivates for his sustenance; and also to water his thirsty bowels. He also furnishes the air element to breathe and evaporate the water from the earth as it is necessary and to purify all things as they grow and decay. He furthermore furnished the fire element for the laborer to use as he sees proper to consume that which is in his way and to use for their comfort and benefit. It is plain to everybody that God is a friend to the laboring men or people, and sooner or later, they will rule and reign over the nation, for the side that God is on always conquers at His own good time. It is no difference about the power or money, or number of people, when He has heard the cries of the oppressed people long enough. He will surely put them in power. Suffering and affliction is good for God's people but He knows when they have suffered long enough. Therefore, I wish I could be patient and wait for God's appointed time as nothing takes place with Him until that time, as he saw all things throughout eternity before the world began. With Him there is nothing new nor old.

The reader will see that I have for the last few pages, departed from my own history, and dwelled on the history of the facts of the customs of this world, for I did not anticipate that the history of myself would be interesting to anybody, as I have said before, I desired to show by my own history that I had been subject to fall into

tradition like other people; but the balance of my time, henceforward, I am determined to keep out of all the tradition of men as much as possible and make my way in this world, and as soon as I discover that I am on the wrong track I will turn from that evil no difference how long I have been practicing it, and as soon as I discover that a thing is right that I never have practiced, I will commence practicing it, God being my helper.

You will discover by reading through my essay or informal book, that I have tried to teach several points in a way of counsel to my fellow man, however, not exactly in the way of counsel, but rather my whole object has been to lead a man or person out to thinking. If we can get to thinking, on a thing right, we are pretty apt to get right.

Perhaps, you will find in the neighborhood of one hundred pages on the scriptures and the misapprehensions or misconstrued scriptures; and, perhaps, about forty pages on the subject of the laboring man's pressure; and, perhaps, about twelve pages on the subject of neighborhood harmony; and, perhaps, you will find about fifteen pages on the subject of the whole earth being free to every laboring man; and, perhaps, you will find about twenty pages on the subject of a wife's obedience to her husband; and, perhaps, you will find about six pages on the subject of the husband's duty to the wife; and, perhaps, you will find about six pages on the subject of the duty of young men to their parents and themselves and their country; and, perhaps, you will find about seven pages on the subject of the duty of young ladies; and, perhaps, you will find eight or ten pages of the most valuable receipts that has ever been before the people. I gave \$25 for one of them and the balance have heretofore sold at from one to twenty-five dollars. I have been traveling for the last thirty years in almost all of the Southern States and have been very careful to record every receipt that I thought would be valuable. I have bought some of them and have swapped for some of them, while others have been given to me; and I have given near about my whole time for six years to the scriptures, preparing myself to write this essay or informal book, hoping to benefit everybody that would read it carefully, by getting them to go to thinking and looking at both sides of the subject. I earnestly desire that every man that wants to study the scriptures to read it—not that I want to lay a christian foundation for any man but that every man may take the foundation that Paul laid and said: "No man could lay any other foundation than what He had laid," for if I should lay a foundation to save men or people, it would not be worth its room in hell. Nor neither is the doctrine or foundation of any so-called preacher worth its room in hell. Then, I trust, that all men and women will take none other but Christ and the Apostles which comes free and without charge, without price, and without money, and let the preachers go to work. Also, the lawyers, politicians, merchants, and the portion of doctors that are practicing without the principle of justice in their

hearts. And I trust that the grand aristocrat may soon have to take hold of the plow and axe handle, and to take charge of the cook stove, wash tub and milk bucket, hence, making all men and women on this earth on one common level. Amen.

CONDITION OF ADAM IN THE GARDEN.

We will first notice the condition of Adam in the garden. Adam was made a natural man and Eve, of course, of the same material. The third person, or the devil, which was the animal passion or lust. But Adam and Eve, whilst this passion or serpent was created in them, they did not know of it, consequently, they were good; for they knew no evil. God had breathed the breath of life into them and they became living souls or, in other words, living understanding, which is the soul; then that soul, or understanding, which they had, was the understanding of God's goodness—therefore they loved him. They understood that He made them and provided fruit which was food for them and He told them to eat of it, and they loved it. He knew how to make it palatable; so they had no toiling and wearying to do, for their food was provided for them, and they did not have any clothes nor never saw the need of any, while in that good or harmless state; consequently, you see that they had nothing to do nor never would have had until now, if they had not disobeyed; nor neither would there have ever been anybody but Adam and Eve unless God had created some more good people. But we see that there was a command given them that they did not keep, and that was not to partake of the fruit which was in the midst of the garden, named the fruit of good and evil. The good tree was Christ, and the evil tree was Adam and Eve, and that tree they had strict orders from God in plain language not to partake of the fruit, and what the penalty was, if they partook of it and that was death. So we see that regardless of the command that they partook of that tree, and that was they partook of their own lust with each other; but says one, Eve took first—that only amounts to this: She being deceived, got her own consent to partake, therefore, she had partook; for the scripture says: "When a man looketh on a woman in lust, he hath already committed adultery." So Eve got her consent to partake. She induced Adam to partake; so Adam partook knowingly, but not willing, no more than a christian man would partake of any evil. Now, the powers of the devil that was created in him which was lust with the inducement of the deceived woman led him into it knowing the error and he yet loved God, and hated to meet up with Him and if he could have kept himself hid he would; and God called to him and Adam an-

swered, but expressed himself that he was ashamed for he was naked and he could not have seen that he was naked if it had not been that he had discovered lust, and what the lusty parts were, consequently, they had made themselves aprons of fig leaves. So we see that it had been announced to them that in the day that they ate the fruit they should surely die. So they did die that very moment—that is their natural bodies died to holiness. Their natural bodies became lustful, consequently, God could not permit them to remain in the holy land with Him, and drove them out and announced a curse upon them, and told Adam that He would put a curse upon the earth, that it should bring forth thorns and thistles and that he should get his living by the sweat of his face, and that he should till the earth, and that Eve should have a desire for her husband and should be ruled by him, and should bear children. We will notice right here that God is not the author of sin, but He is the author of the devil. Adam and Eve are the author of sin, and sin brought forth a natural death, and that death subjected the whole Adamic family. So, every human being that ever was or ever will be except Enoch and Elijah and (sometimes I think that Moses was carried away alive) has and will go through the ordeal of a natural death. Now, the child was born dead in sin and trespass, and we hear the so-called preachers almost universally say that Adam and Eve died a spiritual death when they partook of the forbidden fruit. That principle of thought has not got any foundation properly looked at. If that was possible, I could believe it; I never would deny apostacy, but that cannot be because spirit cannot die, or in other words, understanding cannot die. The spirit, soul and understanding are synonymous, so we see that understanding cannot die. When Adam was created he had understanding of God's goodness, and he loved God because of His goodness, and he still knew of His goodness when he sinned, and he knew of his goodness when he died, consequently, he was one of God's children all the way through; but like we, to-day, if we are God's children, we are disobedient, but God loves His children but He does not love our natural bodies nor cannot, for it is impossible for Him to love lust and carnality; but He loved their own souls or spirits which He gave them and every thing loves its own, down to the insect; so his own spirit becoming to be an indweller of a sinful fleshy and lusty tabernacle, which is called the world and it never became to be a world until it had the knowledge of lust and became sinful, so God never loved sin, nor never loved the world, but He loved His own spirit, or in other words, He loved his own self that had become an indweller in Adam's sinful body, that He being good, just and loving, could not do otherwise but to restore or redeem Adam and Eve's lost and fallen bodies, that had become lustful and sinful; and there was but only one way by which He could do, and that was to come to himself an indweller, or his son, and that to come in power or of the holy ghost, and that, He was willing to do. Having children dwelling in flesh, He

was willing to "take part of the same that through death he might destroy him that had the power of death, that is the devil." Heb., 2 and 14. So at the resurrection, Christ will present to His father, holy or spiritual bodies, for Adam and Eve, that their souls which have been resting with God in paradise for over 3000 years, may be re-united with their holy bodies; then we will see Adam and Eve with all the regenerated family—seeing God as He is and being like Him. My dear reader, the very idea of Adam and Eve dieing a spiritual death is all whimsical and without foundation. There never was any other kind of a death since the world began except a natural death. We read in many places in the old Bible where they had to die for certain crimes, but all these was destruction of the body, and we read of the second death in the 20th chapter of Revelations, but that is after this world has past away. "He that hath part in the first resurrection the second death hath not power over," which is hell fire. Now, let us admit the doctrine that Adam and Eve died a spiritual death, then if that is so what condition or shape were they in after that death took place? We suppose that every person would agree that they were there in the shape or condition of an unregenerated man—all of the devil both soul and body, that would be a fair and reasonable conclusion. So if that is their condition, now, let us quote the first conversation that God ever had with them after they partook of the forbidden fruit. God walked into the garden and it appears that Adam was disposed to try to hide from Him, but when God called him he answered and said: "I heard thy voice in the garden and we hid ourselves because we were naked," and God said: "Who told thee that thou wast naked—have you eat of the fruit that I told you not to eat?" Adam very readily said: "That the woman that you give to be with me, she gave me and I did eat." It appears that Adam thought that God gave him the wrong sort of a companion or helpmate. So God asked the woman why she eat of the fruit, and she excuse herself by saying that the serpent beguiled her and she did eat; so God returned to the serpent or devil and said: "For this act thou shalt be cursed above all the beasts of the field and thou shalt crawl on thy belly the balance of thy days, and shall eat dust." And now comes the point I want my readers to notice: "And I will make unity between you and the woman and between your seed and her seed." Now, let me ask the reader, if Adam and Eve are of the devil, how could there be unity between them? Christ says "a house divided against itself cannot stand." So you see that idea of Adam and Eve dieing a spiritual death has no foundation and will not stand a test. We see that the seed of the woman is Abel, because he was righteous, and the seed of the devil was Cain, because he was wicked. Now, as to the two boys, there was no difference in them only God exhibiting His power in types and shadows of the future. Neither do I suppose that Abel and Cain were the two first children ever born; they were the only two children named of Adam's family that I remember in the Bible, therefore, they were

only spoken of as figure types and shadows. But I hear one say, there is Seth—he is one of Adam's children. Well, now I propose to show you how Seth came in or was spoken of. You will turn to the 4th chapter of Genesis, perhaps, the two last verses, where you see that Adam knew Eve again and she bears a son after the image of Adam, for said Eve: "God hath appointed me a seed instead of Abel whom Cain slew." So you see now that we have it proven that Abel was the seed of the woman that God spoke of when He was talking to the devil in the garden. Then Cain must have been the seed of the devil, because he was wicked, or in other words, God left him in his born nature and inspired Abel in order to show the figures, types and shadows. So we see that there is good logic to suppose that there were many children born before Abel and Cain, because we see that Cain found a wife somewhere in that land and country, and there seemed to be many people somewhere in that country as Cain said all people would slay him, and God put a mark on him that they might know him, so you see how that is. We understand that Cain was the oldest child of the two, therefore, he was a figure of the natural man, or the sinful man, and Abel was a figure of the spiritual man or new man, because he was the younger man. Now, after more than 2000 years had passed away, we see another similar figure with Esau and Jacob. They strove one against the other before they were born; they were figure types and shadows. Esau was a figure of the old or natural man, and Jacob was a figure of the new or spiritual man, and their mother was told that the older should be subject to the younger, so the natural man becomes subject to the spiritual man, if there is a spiritual man been born and if not, the vain or proud man rules. Now, I do not remember that there were any more of Isaac's children named but Esau and Jacob, neither do I understand that they are the two oldest children, but are only figure types and shadows of what was to come.

THE CONDITION OF THE HUMAN RACE FROM ADAM TO MOSES.

We see that there was a command given to Adam in the garden, but that was directly to Adam and Eve and by disobedience they suffered the penalty which involved the whole human race; but there was no law given; for a law is common to all and a command is given to one individual or more, that may be present—for instance, the whole army is under one common law that they understand—they all know that if any man, great or small, desert and go to the enemy, that the penalty is death, and a colonel may command a company to do a certain thing, and, in case of disobedience, none suffer but that company; or a captain may command a certain man to do a thing, and in case of disobedience, none suffer but the individual to which the command was given—hence, you see that a command and a law is different, while some argue that it is the same, but the argument is destitute of any sound reasoning—so, I propose to establish that there was no law from Adam to Moses, except the law of sin or nature; therefore, all nations were suffered to walk in their own natural wicked and lusty ways, without any restraint, or restriction, from God at all. For proof see Acts 14 and 16, and Rom. 5, 13 and 14. I do not attempt to say but what they had some kind of a temporal law, rule or regulations, by which to govern themselves in their transaction with one another; but if so it was their own law. God had nothing to do with it. Now, His purpose for turning all nations loose to govern themselves in their own ways, I cannot tell, neither do I propose to tell anything about God's purposes. One might say it was to show us, even to this day, what we poor wicked fleshy, lusty mortals would do without a restriction. We would be an hundred fold worse than the brute creation, for they have no disposition to want to take the advantage of each other. So, we see that God bore with their wickedness as long as his purity could, and He saw but one remedy which He purposed from the beginning, and that was to destroy them from the face of the earth, which He did by water, with the exception of the righteous and Noah and his family, and amidst all the deluged wicked people, that were drowned from off the face of the earth. He was a gracious and forbearing God. There was no sin imputed to any of them, for while there was no law there was no sin imputed—Rom. 5 and 13. There was a sin imparted to Adam and Eve because they disobeyed a direct command given to them from God in plain words, and they had been given the ability to know it was wrong to disobey: From that fact it was imputed to them and a penalty annexed; but from Adam to Moses there was no sin imputed; or in other words, from Adam to the law, there was no sin imputed. Now, it was said in the garden that the seed of the woman should bruise the serpent's head. So, as I have said before, that Abel was the seed of the woman. We will notice that Seth, who was after the image of Adam, came

instead of Abel, whom Cain slew, for, said the woman: "God hath appointed me a seed instead of Abel, whom Cain slew"—Gen. 4 and 25. You will take notice that there was no genealogy from Cain. But we see in the 5th chapter of Genesis the genealogy begins and runs on down to righteous Noah, who was saved by water, also, who was inspired, for that was the only way by which any one could know any thing of God up to that period of time; and I will venture to say that there was an inspired family from Adam down to Noah for that seed of the woman should have necessarily been preserved and that started from Seth. I see no reason why all of Adams children should not have been as good as Seth; by nature they were the same blood—the same flesh—the same father and mother; consequently, the same instructor and teacher, and I have no doubt but that they loved Cain as good as Abel; but we see where inspiration started. Truly, inspiration started, or had its origin, with Adam and Eve for they understood the coming Saviour, which was by inspiration, and to settle that fact, we see in Genesis 4, 25, in reference to her seed when Seth was conceived. Eve said that God had appointed her a seed instead of Abel whom Cain slew. Now we know that Cain was alive at that time, and we know that she knew that Cain was her child, or natural seed, hence, we see that she had a spiritual understanding of the coming Saviour who was to bruise the serpent's head, or in other words, who was to bruise her enemy's head. Adam and Eve had just as clear a conception of their salvation and how they were to be saved, as King David did. They understood what they had fallen into, and they understood how it had to be remedied, or what the remedy was. God knew that they knew the tree of life that stood in the midst of the garden which was Christ, and He well knew that they would partake of that tree had they not been prevented, as you see, that He placed around that tree cherubims and flaming swords to prevent them from partaking and becoming ever living sinners. So, we see that if Adam and Eve had have been spiritually dead, they would not have known any more about the tree of life than a rock would. So away with that idea that Adam and Eve were not God's spiritual children from the day that they were created until the day that they died—yea, until this present day, and not only spiritual children but inspired children. So, we see that Abel would not have known anything about what kind of offerings would have suited God, if God had not inspired him; and, likewise, Seth would have been no better a man than Cain, if God had not inspired him; for neither one had any account of God only as God taught them himself. Hence, all the teaching that they received came from God. Moreover, we see that He conversed with Cain, and we see that He favored Cain and would not suffer any to hurt him, or slay him; and, I do not remember any scripture that gives any account of Cain being taught that it was wrong to kill, and we see that Cain loved God, for he told Him that it was more than he could bear to be banished from His presence.

Now, we will notice the old patriarchs, from Seth on down to King David, and on to Christ's mother. It could not be otherwise, but that the whole connecting link from Seth, or rather from the woman Eve, was inspired and was able to see through to Christ. The first one after Seth was Enos, who was 105 years younger than Seth, and the next one after Enos was Cainan, who was 90 years younger than Enos—then comes Mahalalel, who was 70 years younger than Cainan—then comes Jared, who was 65 years younger than Mahalalel—then comes Enoch, who was translated, and 162 years younger than Jared—then comes Methuselah, who was 65 years younger than Enoch—then comes Lamech, who was 187 years younger than Methuselah—then comes Noah, who was 162 years younger than Lamech—then comes Shem, who 502 years younger than Noah—then comes Arphaxad, who was 100 years younger than Shem—then comes Solan, who was 36 years younger than Arphaxad—then Eber, who was 31 years younger than Selah—then comes Peleg, who was 35 years younger than Eber—then comes Reu, who was 230 years younger than Peleg—then comes Serug, who was 168 years younger than Reu—then comes Naha, who was 30 years younger than Serug—then comes Terah, who was 24 years younger than Nahar—then comes Abraham, who was 130 years younger than Terah—then comes Isaac, who was 99 years younger than Abraham—then comes Jacob who was 60 years younger than Isaac. Now these are the patriarchs or seed of the woman, from Adam and Eve down to Jacob, who is Israel, and I do think that any man would dare to say that any of these patriarchs were not inspired. I have no hesitancy in saying that they were all inspired. Hence, you see that the seed of the woman never lost sight of Christ; all the way down through the continued link which was 2167 years from Adam to Jacob.

FROM JACOB TO THE SAVIOUR JESUS CHRIST.

I want a little more from Jacob to Moses. Now, we see, that Jacob was born about 1837 years before Christ—then about 265 years Moses was born. So we see that about 80 years of age he delivered Israel out of Egypt, or out of bondage, which was 1491 years before Christ, and about that date received the law on Mount Sinai. Now from then to Christ, the people were restricted by the law, and for each violation there was a penalty affixed, which was from death down to the lightest punishment. Now, the people knew nothing of the spirit of God. However, none but the prophets. Consequently, none but the prophets were subject to God's spiritual law. So you see, that none but the inspired prophets understood the goodness of God, or in other words, had the love of God in them. Therefore, God rebuked them for their wrongs; and the balance of the people were rebuked and punished by the law. When a man violated the law he was punished according to the crime and when he received his punishment, he then had atoned for that crime. He then had the rights and protection of the law as same as if he had not violated the law. So, a law-abiding man was saved by obeying the law, and a violator of the law was saved by making the atonement for the crime. If he unlawfully killed your ox he paid four fold for the ox, which atoned for that crime; and if he taken a man's eye out, his eye was taken out, and then he atoned for that crime, which give him the full right of a citizen again; and if he knocks a man's tooth out, his tooth was taken out, which restored him to full fellowship again as a good citizen; and if he taken a man's life, his life was likewise taken, and his blood atoned for his crime. Consequently, you see that they were not standing on the same platform that we stand on. We have to account to God for our deeds and crimes and they had to account to the law for their crimes, for the law was all they knew. All their worshiping in those days were symbolical types and shadows of things that were to come. There was no gospel made known at that time, neither was the spirit of God made known to the innerman at that time, except to the prophets or inspired; for the gospel was kept secret since the time the world began until Christ—Rom. 26 and 25. Now, why the gospel was kept secret for over 4000 years, I cannot tell anything about God's purposes, but I do know that the people, while walking after their own natural ways, which was before the flood, and without any restriction, got so wicked that God could not bear with them any longer and destroyed them from off the face of the earth; and so after the flood, when in the course of time the people began to get very wicked again, although, they all sprang from righteous Noah and family. So, we see God destroying them by cities and our old father Abraham begging God to spare them, and God promised him He would, provided he could find a very small number of righteous ones in the city. We see that our

old father Abraham could not find five righteous ones in a wonderful city; and God, also, threatened other cities if they did not repent. So, it seemed that the people were kept in check by the destruction of cities until God's appointed time to give Moses the law, and restricted them to it, which seemed to have kept them in check until the appointed time for Christ to preach the gospel and declare salvation to all men. Hence, we see that by keeping the law only held the people in check from becoming so wicked; for there was no salvation in keeping the law, nor no one ever received the love of God by complying with the law. Though it had been complied with to a jot and a tittle. It never put no one in favor with God. We see in the scriptures three laws spoken of, one is the law of sin and death or the law of the devil; and another one is Moses' law which is the same, and another one is God's divine law; therefore, there is only two laws that we have to contend with and that is the law of the devil and the law of God which is spiritual. Then, if the law of God is spiritual, who can keep it but a spiritual man or one born of the spirit. The Testament says: "A man out of the spirit cannot discern spiritual things." So, we see there is none that can keep God's law but God's children; and God's children loves His law with the soul or understanding and will keep His commandments. On the other hand, the unregenerated or wicked can only obey the law of sin and loves that law and could not be otherwise while in that sinful nature. So, everything loves its own. While a child of the devil, they love the devil and his works or law, which is sin, and the lust of their father they will do. We will notice that everything begets like itself; so when the devil begets children he begets like himself, that is, full of evil and seeks after evil; for flesh is flesh, and spirit is spirit, and it will not mix one particle, and the natural or unregenerated man will not, nor cannot obey another law but the law of sin and death. For we see that the law of sin brings forth death. It is true that there is a civil law here that the wicked can and do obey in order to be honorable, or for fear of punishment, one of the two. The high-toned, honest and proud hearted obey the civil law in order that they may be honorable and stand at the head of the class for the joy they have in pride, honor and greatness, just as much as the Pharisees did in time of the law and the prophets. While the low-graded class that do not care for honor and respectability, obey the law for fear of the punishment that the law inflicts on them for the crimes they commit; hence, we will notice that God's divine law and faith were given for the righteous to keep; but the people first had to learn of sin, or lust, or nature, consequently, the Mosaic law was given and the people were taught that a violation of that law was sin, and they had to suffer for violating the law, whatever the penalty of the law inflicted upon them, and they understood it to be right and just. The people prior to the law never knew that there was any sin, consequently, the law had to be given to teach them of sin which had brought death upon them and they were not aware of

that fact—that is none but the inspired prophets, and, as the law taught them sin, the law became sin or was sin, and Christ became the law, or in other words, was made sin, hence, fulfilled the law by tasting death for every man. So, now, right here comes in the divine law of God, which is the perfect law. We see that it was written by divine men then, as the law was written by them for our way bill, or, in other words, for our constitution by which we are framed and governed. Then, why do we see or feel any necessity of linguisters, or in other words, men to teach that which is written. If it is written in Greek, all we want is to know the Greek language; and if it is written in Latin, all we want to know or understand is the Latin language; and if written in French, all we want to know or understand is the French language; and if it is written in English, all we want to know is to understand the English language. Hence, you see that all we want or need is the English school teachers to teach our children the English language, which is the language of these United States or government. Now, you see that we have a constitution of this government by which we are all governed, and if we comply with the constitution we are saved from any punishment of this government, and this constitution is written in the English language. Therefore, we do not need any teachers or preachers to explain this constitution. All we want is for the constitution to be written in the English language and then our children to understand the language. I ask in the name of God, what more do we need? If the constitution was not written down then we would need men that were inspired with the king or President's knowledge, or wisdom, to travel all over the land and country to instruct and teach us what the constitution was, or what the law was; or, in other words, what the King or President wanted us to do, in order that we might be saved from the punishment of the law. But, my readers will understand that the King, President, or government, does not have, or suffer, any traveler's teaching or preaching, as to what the written constitution means. Why? Because it is written in the language that we all understand; and the traveling teachers, or preachers, could not change the constitution if they were to teach or preach their life time; but I will readily admit if the United States was full of teachers and preachers, giving their thousands of opinions as to what the written constitution meant, they could soon have a variety of opinions as to what it meant, or as to what it was. Hence, they would have a perfect confusion and be destitute of peace and harmony; for some would say, I am of General Grant, and some would say, I am of General Lee, and some would say, I am of General Stonewall Jackson, and some would say, I am of General Sherman, and some would say, I am of Jeff Davis, and others would say, I am of Abraham Lincoln, etc., etc. So my readers, you see what a confusion we would soon be in as to our civil law.

Now, my dear christian, also, my sinner readers, are we not today in a perfect confusion or a conglomerated condition? Then

stop and think with all the religious and deep thinking and understanding that you can possibly exercise, and view our condition to-day, and ask yourselves what is the cause of this mixed and confused state. It seems to me that you would clearly see and understand the whole cause. Yea, it looks like an educated horse could see it. Now, if Christ, our everlasting priest and the divine Apostles preached the word and then wrote out the divine constitution, or our way bill, in the Greek language, we now have the same thing written in the English language. Now, what more do we want than to know the English language. If we are idiots, we are all right, and if we are intelligent and understand the English language and are blessed with a written constitution, we are all right, provided we will rely on the constitution and not on fictitious and hypocritical teachers and preachers. Where you have got in trouble ask yourselves in all cases if it was contrary to the counsel of God's book or word, and ask yourself if it was not by following after the counsel or example of some evil man. So, now look into this case.

Now, if Christ intended to hand the gospel down to the successive generations by mouth, He would not have written it for us to read; and He would have kept up a sufficiency of divine Apostles to have preached the gospel to every creature as they propagate over the land; and the divine Apostles, or preachers, would have been full of the Holy Ghost with the ability to perform miracles in order to prove to the people that they were direct from heaven, or God, and had the power of God. Now, does not common sense teach us that these things are true? But I hear one say that God has blessed His country with a multiplicity of preachers to preach His gospel, but, oh, my christian preacher, who has called you out to preach the gospel? I will answer, honest tradition has called a great many, and mammon has called multiplied thousands; and hypocrisy has called a great many, and the devil has called many, and the devil is lust, pride and honor. I well know that there are thousands of men that think that they have an honest call from God to preach. They received that honest principle from tradition. It may not be immediately from the fathers and the mothers, and the Sunday School teaching or surroundings, but they have received their tradition from the teaching and fashion of the whole United States and nation, which they have been brought up under. We all, more or less, take after the fashion of the country, and style. It is no difference how evil it is. If our eye beholds it as beautiful we take after it; if another style or fashion show to be profitable, though it may be contrary to law—if we think we can evade the law, we naturally take after it, or if it is a thing we desire and love, though it may be injurious to our neighbors and country, and yea, our own selves, we will call and take after, or fall in line with it; or if it is a thing that is popular and yet contrary to the teaching of God, we will bring up some justification and smooth it over and say, amen, to it. So, my dear preacher, if you think

you are one of the multiplicity of preachers above spoken of, please show me one of the qualities of God's divine preachers, for he never had any other sort since the gospel has been made known. Please show any power of the Holy Ghost by performing any miracle or power of God, whatever; or you show me that you do not care for the pay more than the preaching. Do you think you would go and preach, and travel a foot, and sometimes barefooted, and half naked, cold and hungry, and be meaned and persecuted, and even cow-hided with many stripes, and dishonored by the high-toned and law-abiding citizens, or in other words, the first-class people, and feel that you was at home with the low, or dishonored portion of people, and them so poor that they could not furnish you out little to eat, and but little to sleep upon, and feel that you was with your equals? I further ask you if you can raise the dead, heal the sick, or give the blind sight, or any other proof that you are one of God's preachers? Now, we see that the divine Apostles could do all these with many others and cared not for any of the goods of this world at all, neither for fathers, mothers, children, kindred nor friends, which proves their spirituality and equality with Christ.

Now, we will examine the power, quality and desires of you preachers of this day, or that has ever been since the days of the Apostles, who were the only preachers of God that ever has been or ever will be. Now, has the present preacher any passion or lust? Yes. Has he any desire to make or accumulate money? Yes, if he can do it without labor! Has he any desire to drive good horses in fine buggies? Yes, but on the expense of fools. Has he any desire to wear fine clothes and look grand? Yes. Has he any desire to live in cities, towns and villages and walk the streets with pearly-headed canes, with fine clothes and make himself conspicuous and grand? Yes, the majority of them have. Has he any desire to travel over the land and country in ease and to make himself social and notable among the high class of people, and on the expenses of the blinded church people, who they have made believe was their duty to support them in their vanity and pride, which belongs to hell? Yes, a large majority of them. Has he any desire to educate his children on the expenses of the brotherhood who supports the gospel? Yes, a great number of them. Has any of them any desire to go to China to preach? Some of them have, when they can go on the expense of the churches or the people generally in contemplation of the great scenery of traveling and viewing the landscape and the boisterous deep, and of viewing and seeing the multiplicity of people and tribes, and the grand curiosities of the world. Has the preacher any desire to work? Multiplied thousands of them have not. Has their wives any desire to work? A great number of them will not work at all as long as the gospel horse is fat. Are there not a great many of the preachers wives now on the gospel horse and even refusing to do their own washing and scouring? Yes, many of them?

Are there not a great many of the preachers wives resorting to and fro on pleasure trips on the iron horse? Yes. Did the money not mostly come from poor people that are working themselves and children hard? Yes. Don't a large majority of these poor people deny themselves of good eating, and deny their children of the school room in order that they may be able to feed and pay the preachers and their wives? Yes. Does not a great many of these poor farmers wives and children who are paying these preachers walk to church, and many of them wear very cheap apparel? Yes. Do you think that God will reward the preachers and their wives that are kept up in this idleness and laziness on the earnings of the poor? No—He will not. Well, who will reward them? The devil. Why do you say that? Because God said for man to get his living by the sweat of his face. Does God bless man in disobedience? He does not? Does not the Testament say that Christ and His Apostles had no respect of persons? Yes, it says so. Does the preachers have any respect of persons? Yes they do. Who do they respect the most, the poor and humble, or the rich and grand? They respect the rich and grand the most. Why do they respect the rich and grand the most? Because they love his victuals the best, and they love his pay the best, and they love his apparel the best, and they love his style the best, and they love his manners the best, and they love his honors the best, and, in fact, he just seem like their sort of folks. Do you think that they would go about the poor christian if it was not for his expected little mite? No, they would not. But one says, I go and pray with the poor, don't I? Yes, you do, but is that not for worldly policy? Yes, it is. Is it not a great deal easier for a rich or great one to be forgiven by the preacher than a poor one? Yes, certainly so. Yea, that does not only hold good with the preacher, but it holds good with the wide world. Consequently, you see there is no difference in the wide world and the preacher. Don't the preacher generally want to wear fine clothes? Yes, they do. Why is that a fact? Because they want their clothes to help them preach. Now, you preachers that love good fine clothes and nice style, let us think over the fine apparel a little. Do you think if two strangers were to come to your stylish parlor and one of them was clothed in fine apparel and gold rings, and the other one in his coarse, rough or ragged apparel, and you only had one nice, comfortable seat, would you not say to the one with the fine apparel, take thou this seat, and to the ragged man, to take thou this footstool? I answer, you would, unless you wanted to talk about what you had done before some poor people. Now, read James 2 and 2, and see what God says, or James through God. Now, if you are a true servant of God as was Christ and the Apostles, why do you consider your clothing at all; but let tho adorning be of the hidden man of God—see 1 Pet. 3 and 3, and for the preachers wives see 1 Tim. 2 and 9. But the preachers and wives say, why do you press so hard on us and not others? Because you have placed yourselves as guides and leaders

for the balance of the world. Then if guides, leaders and teachers, why do you not lay the example that Christ has laid down in plain language? I answer because God never called and qualified you as His preacher. Then if the preachers do not lay the example and teach us the way that Christ wrote His constitution or way bill, we would be better off without the preachers. If they lay an example hellwardly and teach likewise, I am sure we would be better off without them, and let us take the constitution and way bill, which points us heavenwardly, following the footsteps of Christ and the Apostles, which is assuredly a safe guide and will carry us straight through to the heavenly kingdom, where the heaven born souls are made to shout and praise God for His goodness and mercy which He purposed from before the foundation of the world. When Christ's preachers were here preaching, they were told how to talk walk and act in every way whatever, therefore, they were not left comfortless. They both had a spirit and a power to do all things whatsoever they desired to do. They were called by God Himself in person, face to face, likewise every preacher that ever God called since he had a known gospel to preach. There were many preachers teaching other doctrines, but these preachers were called by the devil, and preached the devils doctrine; and every body that has not been called by our Master, was called by the devil or honest tradition, one of the two, which amounts to the same. Paul was called by Christ in person, and was gifted and sent out to preach, and we hear Paul saying to the Romans: "How can you hear without a preacher, and how can you preach unless you be sent?" Now, let us notice when this was said. It was said at a time when there was no written gospel, which was before the Evangelists had completed the will of Christ. So, we see, if there was no written gospel or divine men, they could not have known anything about the gospel. So, the divine men that were called and qualified to preach the gospel until the Evangelist wrote the constitution, or Christ's way bill; then when that was written and the inspired Apostles passed away, then the preaching business ceased, from the fact that His work was completed on this earth, and He "worketh the spiritual children to will and to do with His own good pleasure"—Phil. 2 and 13. But He worketh in all children alike according to their spiritual understanding and all are required to exhort one another to our duty. All the children work in the cause of Christ, organizing churches and appointing officers, which commences with Bishops, who rules, governs and looks over the interest of the church, and administering baptism, and other ordinances of the church—See 1 Tim. 3 chapter, and you will see qualities that the Bishops and deacons have to be possessed of, and these qualities have to be proven; and so you see how Zion shall and will move on. Christ says: "My word shall never pass away," and it is written that all people might see and read it, but one says that some cannot read. Well, if the gospel is written in the English language all we want is English school teachers to

teach our children the English language, that all may understand the gospel alike, then one understands as good as another or according to his mental ability; and if there are any that cannot read the English language then one man or woman can read to them as good as another; because, no man on earth can teach the heart of any man—none but God can teach the innerman. One man can teach another literally, but cannot teach spiritually. Now, I admit that Christ and the Apostles, as I have said in my foregoing writings, were all preachers, but they were divine preachers, and Christ and the Apostles said that “he that preached the gospel should live of the gospel.” Then what is the gospel? It is the word of God. Then they were able to live on the word, for we see that Christ lived on the word forty days, and so could the Apostles, if it had been necessary, while, at the same time, they eat natural food as we do. But they were able to breathe into the minds of the people to feed them when necessary, and more than that, they were able to rain food from the heaven if necessary, or they were able to perform miracles when it was necessary for them to do so. They were divine as Christ Himself—that is after the day of pentecost. Now, before the day of pentecost, they were only natural men like ourselves—except at times, when Christ empowered them to do miracles and then took their power from them, or, in other words, took their supernatural qualities from them, in order to show or prove to them that all power was in Him. Hence; He taught them three years in that way in order to strengthen them in their faith in Him; and telling them that He would send the comforter which was the Holy Ghost, or in other words, the power of God exhibited in flesh; but they did not understand Him at that time, but when they were endowed with power from on high, they then remembered what He had said, and then understood what He meant. So, after the day of pentecost, they had the power to perform any and all miracles that Christ did Himself before His crucifixion, and Christ said, or told them, that the comforter or power should remain with them forever. So, old Peter, nor none of the rest of them ever failed or faltered after the day of pentecost; and Christ told them to be perfect as “Their father who art in heaven”—see Math. 5 and 48; and when He was praying to His father for them, He told His father “they were not of the world even as He was not of the world”—see John 17 and 16. So, you see by these two infallible proofs that they were divine like Himself and equal with Him; or in other words, they were the three persons in the trinity, or in other words, they filled the office of the three persons in the trinity after the day of pentecost, which was the Holy Ghost, or power of God exhibited in flesh.

While Christ was on the earth, He was the Father of the Son and Holy Ghost; so after Christ and the Apostles all passed out of this world there was no more of the Holy Ghost or power of God exhibited in flesh. In those days they saw a personal God or a God in flesh; both in Christ the Son, and the Apostles. There was

no difference in Christ while in the flesh and the Apostles after the day of pentecost. They were able to exhibit the Holy Ghost in the power of God any time that they saw proper, or saw it necessary to exhibit their power to prove to the people that they were sent from God. Hence, in those days they could see the Son with their natural eyes, and hear Him talk with their natural ears, and see Him exhibit His power with their natural eyes also; they could see the same thing in the Apostles after they were endowed with power from on high, which was done on the day of pentecost. Now, right here let us take notice that the Apostles, while Christ was with them, could not do all things during the three years that they were with Him. He was teaching them that He was God, or that all power was in Him, consequently, He would give them power to do some things, and some things they could not do. Hence, He taught them that they were nothing without Him, and by those acts He got them to believe in Him, therefore, they would try to do anything that He commanded or told them to do, and, in order to still strengthen their confidence in Him, He appeared to them after His crucifixion so that their natural eyes could behold Him, and their natural ears hear him talk, and He met with them at different times during the forty days, or up to the time of His ascension, and the last talk He had with them before His ascension, He told them to go to Jerusalem and tarry until He sent the comforter, or endowed them with power from on high, which they did. So, after that day they had power to do all things even as Christ; and He told them that it should remain with them forever. So, now we see the Holy Ghost continuing, or in other words, the power of God, so long as the Apostles lived in flesh and any body that sinned against that supernatural power that they exhibited, sinned against the Holy Ghost. So, you see that the time is past for exhibiting supernatural power in flesh. Now, all rational men well know that there is no man now on earth that can do or perform any supernatural act, or show any power of God in himself. While any rational man or being can see, or in other words, can understand that there is an invisible God moving the wheels of time and holding this universe in action by thousands of infallible truths. We see the air moving, or in other words, we feel it, and hear it listing to and from—sometimes with silent majesty, and sometimes with vehement velocity, and sometimes we see the rains held up, and sometimes we see it come in perfect torrents, and sometimes we see the mighty deep held in quiet emotion, and sometimes we see it moving boisterous, with waves of mountains, and sometimes we see the sun present her face towards us mildly and gently, and sometimes we see her face with burning rays, with such power as to wilt and scorch the vegetables that are supported by the earth, and all these things no man on earth in these days, hath any power over. So, we understand that there is a God of supernatural power, or in other words, with infinite power, but yet we see no visible God—neither will any

body ever see another visible God, or be able to do any supernatural thing until Christ comes again at the last coming or end of time, when we will all be brought to an account, and when every knee shall bow. So, my readers, you see that I admit the power of God being exhibited on every side of us, but not exhibited in human flesh. So, there is where the multiplicity of the world has fallen into error and not understanding the true facts or principles of Christ's constitution; and that is by the tradition of men, or in other words, our so-called preachers.

You well know my readers that, if we want information on the scriptures, take us as a people, that we think we must go to the so-called preachers. My God, what a mistake. God help everybody to get out of this mistake and go to Christ's way bill or constitution, and if you then fail to understand it get down before God and implore or ask Him for understanding with a sincere heart. Search and seek earnestly with an eye single to God for understanding and never go to man except when you want knowledge of literature in schools, etc; but when you go to God for wisdom and ask Him for understanding that you may be a great man, you will never get it. If you want understanding for the purpose of being some great one, you had better go to man for that kind of wisdom; for that is the wisdom of the devil and that is all the wisdom that the so-called preachers can teach. They can only teach the brain and mind. God only can teach the heart or innerman. Now, if you call on men or preachers for spiritual or scriptural knowledge, some will give one definition and some another, so you know that one of them is wrong, and perhaps both. Many of my readers have heard many of the so-called preachers try to tell what sinning against the Holy Ghost was and all of them made a failure. It looks like that if a sensible mule understood the English language that he would readily understand that there was no Holy Ghost now a days. It is strange to think that we have brought up our children in that kind of traditional ignorance as to think that God has inspired the preacher any more than any other Christian man. If the so-called preacher was to be a mouth piece for God he would be inspired from God and his calls and gifts would be without repentance and he never would consider one moment the dollar, for Christ says: "The hireland careth not for the sheep, but for the hire or wages and when the wolf cometh the hireland fleeth and the wolf catcheth them and scattereth the sheep." Oh, my readers, think about it. God never suffered a man to deliver a message for Him on this earth except he was inspired or divine. His messages are already delivered to us and written by divine men to stand forever. We are often foolish enough, when we hear a rattling, ready speaker in the pulpit, to say that he is surely called and qualified, we will say that it looks like God hands him words to speak faster than he could utter them.

Now, let us examine the case of a lawyer, for I think that every sane man in the world, that is not a lawyer, will admit that God

has nothing to do with a lawyer or giving him words to speak. We see some lawyers that appear to have words handed to him faster than tongue can utter, and many so sympathetic that the whole court house audience are melted into tears. So, you see that the speaking qualities must come from study and practice, and many times seems to be hereditary, or in other words, the speaking qualities belongs to families. So away with that rotten idea.

Now, Christ could not have taught the world without divine preachers because His constitution or way bill was not written when He was crucified, nor neither was there any of the Testament written for six years; and according to history, Matthew wrote in the sixth year after Christ's crucifixion, and Mark wrote in the tenth year, and Luke wrote in the twenty-third year, and John wrote in the sixty-fourth year, and about that time all the Epistles and Revelations were completed; therefore, the Testament, or Christ's will was then on record, which is our way bill to guide us on to the house or place that He said that He would go and prepare for us. So, let us take Christ's way bill instead of the devil's mouth piece for our guide, and that will carry us right along through that narrow gate that Christ speaks of; and I, feeling and believing that I have been born into God's family, pray to God with all my heart, that every rational creature on earth may not take my word nor no so-called preachers word on this earth, but take the written constitution or way bill, for their guide and instructor. Now, mr preacher, you may feel like I am against you or an enemy. I am not, if God is not, and if God is your enemy, I am your enemy. I love the spirit of God, no difference where it dwells, and if you belong to God I love you, and if you belong to God He loves you and you love Him; consequently, you have a listening ear and are desirous of the true word and way that leads to endless happiness, and if that is your position you are now occupying a fearful ground; for old Peter says, in his writing: "it is a fearful thing to fall into the hands of the living God." All christians fear God, though multiplied thousands of people are marching onward the wrong road because of honest tradition, just as conscientious and sincere, as our old grand preacher Paul. He was honest, he was sincere, he was conscientious but where did he get his sincerity? He imbibed it from his cradle on up, from the teachings of his parents, his neighbors, his surroundings—yea, he received it from the teaching of his nation which was the strongest teaching that could be. So, you see that he got his sincerity from parents and his nation, and got his conscience the same way. Well, what was the matter with Paul? He was so earnest or zealous in his doctrine that he could not stop and think because he could not or did not lay down his tradition if he could have laid down his tradition it would not have been any trouble for him to have seen the right way, and he would have taken the right way for he was honest and verily believed he was doing God's will, but was saved, because he did it ignorantly in unbelief—see 1 Tim. 1 and 13.

So, my dear preacher brother, stop and think and weigh the whole thing in the scales of common sense and see if your call is a traditional one; and, furthermore, examine yourselves and see if you are not cultivating the pride of this world and greatness of mankind—examine yourselves and see if it does not buoy you up to believe that you made a fine speech, or to hear of some one remarking that you preached a magnificent sermon—or if you have a fine suit—a fine horse and buggy; does it not puff you up? as Paul said to some of the churches: Well, then, if any of these are facts you know that you are of the devil, for pride belongs to the devil, and the devil was always proud and puffed up—except when he would meet right square up with God or Christ face to face; that seems like it was all the disencouragement the devil ever had; he believed and trembled. Now, the devil is very proud and loves to look fine—he wants all the polish that can be put on him; he loves to have fine gold watches, finger rings, ear bobs and everything that is gay; and he wants the prettiest face and it starched; and he likes a nice moustache and it well twisted; and he likes the tenderest and softest hands; and he likes the finest victuals; and he likes to work the least of anybody; he likes to own the most property; and live in the finest houses; and he likes to drive the finest horses and ride in the finest buggies of any body; and, indeed, he would drive right into heaven with all his gayness and eloquent style if he had his way. But thanks be to God, who hath all power, he will never suffer that old proud and grand fellow with all his host to march into Christ's kingdom in that kind of a fantastic style, and if all that kind or class and characters are kept out, that broad road will be full of fine and grand looking people with all their goods and ornaments, marching hellwardly, amidst the shrieks and cries and gnashing of teeth. But, alas! too late; my financial ability and my beauty and my honor and my magnificence and my greatness and my superiority, has failed to carry me into God's kingdom. So, now Mr. preacher, you hear the cries of your disciples who are following after your vain teaching, oh, my God! my God! What is the matter? Why did we not see our mistake before? We remember that we understood the English language back yonder in yonder's world, and we remember that we had Christ's constitution or our way bill written in the English language, and why did we not read it for ourselves and take it at what it said, instead of following after the grand and the vain, and the proud, and the many so-called preachers, that were preaching, some of them, for an easy place, and some of them for fame and honor, some for the almighty dollar, and some of them to keep out of the plow handles; and some of them, they honestly believed by tradition, for God. But their honest belief came from tradition. Now, the cause of this mistake was in the way we were raised and taught by our ancestors who were laboring under the same mistake throughout generations. Now, as the rich man said to Abraham, we would that somebody would go back and tell our children of our mistake,

and to tell them no longer to follow after vain preachers that are preaching for the pride of the world or the devil, for pride belongs to the devil, and vanity belongs to the devil, laziness belongs to the devil, for he showed Christ his possessions upon the mount. Beauty belongs to the devil, bigotry belongs to the devil, money belongs to the devil, finery belongs to the devil, grandeur or greatness belongs to the devil, lust belongs to the devil, and all things that are evil belongs to the devil; and none of God's preachers, since the gospel was made known, ever had any desire for any of the above enumerated evils—that is, after they became preachers. Christ did not, neither did any of the Apostles after the day of pentecost, ever have any desire for money, property, honor, greatness, beauty, grandeur, pride or lust, and yet, you preachers claim to be in line with Christ and the Apostles, who were sanctified, soul and body. What a mistake. My God! My God! Stop and think, dig down to the root and sift it all out, as Peter was sifted and see how many preachers will be in your sifter when you get it well sifted. Think of the misled people that I have just been speaking of—think of their shrieks and cries in the next world, and think of the cause and who caused it—examine yourselves and see if their blood is not upon your hands. I hear many preachers say God knows my heart, I know that I am honest—I know that I desire to promote the cause of God—I know that I desire to save sinners—I know that I desire to point out the way of Christ—I know I desire to live right, talk right, walk right, and in every sense of the word, serve my heavenly Master. Then, if that be so, you are not asking for money, for my book teaches me that you cannot serve two masters, so you are either a strict servant of one or the other, and if you love one you hate the other, that cannot be denied, nor shall not, because Christ says it; and you are a servant of money, mammon or the devil, then you hate God. Mr. so-called preacher, I admit that you are honest in all the above named facts, but where did you get your honesty? Perhaps you was raised by nice, high-toned parents, that cultivated pride and honor in you from your cradle, and succeeded in establishing a high principle of honor in your mind long before you was born in God's family. So, you see that pride and honor is the devil, while God's spirit is only purity. So, a man cannot preach for God unless his whole mind, soul and body is involved in the matter—there must not be any disagreement in the matter. You see that the devil's preachers have no discord, for their whole soul, body and mind, agrees in one. Likewise, God's preachers are the same way—all agree in one spirit and mind. Now, all the regenerated souls, or those that have come to the understanding of God's goodness. The innerman loves God and is desirous of keeping His commandments; consequently, it makes a warfare with the flesh and spirit, or in other words, with God and the devil. Now, the preacher, or in other words, Christ and the Apostles had no warfare. What? says one, did not Paul say over there in the 7th chapter of Rom., a great deal about

the things that He done that He desired not to do? etc. Well, we understand that Paul was a supernatural man and able to do all things, but right here you will notice that Paul was speaking to the Romans and he knew that they were only natural men, and he knew that he had to speak in a way that they could understand him because they saw Him as a natural man and did not understand him as being anything else. Therefore, he had to speak of himself or natural man being in possession of the spirit of God, what the warfare was with natural man and the spirit of God that they might understand what he meant; consequently, they would be benefitted in his preaching.

If he had have spoken all things spiritual, which he was able to do, and had not spoken of nothing temporal or natural, they would not have understood anything that he said—hence, he could not have benefitted them any by his preaching. Paul said “that he would rather speak five words to be understood than to speak five thousand words that were not understood.” So, you see quite a difference in Paul and the so-called preachers of to-day. They want to speak all the high-toned and grand language that they are able to get into possession of in the grand colleges, whether it is understood by many or not. The so-called preachers would rather be praised and honored by five high toned, high graded, high classed and magnificent people, than to have the praise and honor of five thousand people of a poor, low graded class, who are hewers of wood and carriers of water, and fishermen, etc. Now, my brother, are these facts or not? Does it not cover the mass of preachers and, in fact all, more or less? So, now, my brother, I am only trying to show you that it is unreasonable and impossible for a natural man and possessed with his natural lust, to preach for or talk for, or represent God in any way. If you represent a thing or person you and the thing or person must agree, or you are not a true representative, and you well know that no “natural man with his natural lust ever did agree with God because the carnal mind, or carnality is at enmity with God and is not subject to the will of God, neither in deed can be.” So, my brother, who claims to be a preacher, I think I have said enough, and will say before I get through writing on my subject to cause you to ponder and weigh and sift out this thing minutely and see what is in it. But let me say right here that you never can weigh nor sift nor balance up this thing right until you first clear your breast of tradition, and that is the heaviest task that any mortal ever undertook. You must first erase every impression ever been made on your mind by man or the conduct of man; you must get your heart perfectly clear of an impression as much so as a white sheet of blank paper, then you are ready to go to making impressions, or rather let the type make the impression and Christ’s word shall be the type, and take it as it says, let it offend or please. Let it make you popular or unpopular. Let it make you friends or enemies—let God be true and every man a liar. Now, my brother preacher, whom I love as good as

any other christian, but the truth is what I am seeking after. I am anxious that you may understand the word of God as it is written by His divine preachers and divine writers, and you may feel sincere, honest, candid, zealous, anxious and have waxed strong in your opinion and feel braced in your call; but you know if God called you to do His work that He would not let you make any mistakes in teaching His literature. While that is true I have heard several of the ablest so-called ministers in my country recently, say that they had taught to their hearers many wrong ideas of God's word and things that they would not teach again for their right arm; but you know that the divine preachers and writers never made any mistake in anything that they said, taught or wrote. They all preached the same thing and wrote the same thing, no difference how far apart they were, they were with one accord, and their preaching and writing got up no confusion, but all in union with God. Now, let me ask a few plain, sensible questions, and I pray that when you read them that you will lay down all prejudices and tradition and answer them conscientiously before God, knowing that you have to give an account to God for your whole christian life. Now, is God the author of confusion? I answer no. Well, is the religious world now in confusion? I answer yes. Who led the religious world into a confusion? I emphatically answer the so-called preachers. That is too plain a case to debate, and a good sensible ten year old boy knows that if he would give it a good thought. Now, for Christ's sake and for God's sake, and for heaven's sake, one and all, Baptist, Methodist, Presbyterians, and all other denominations, quit teaching creedism any more. Get right down to fighting tradition, creedism, manism, and all the isms of men, and contend with everybody to take the plain English written word, for if the Testament is written wrong our school books, histories, newspapers and all manuscripts are written wrong. They are all written in the same English language. One preacher may say that I have been preaching for fifty years, another one may say that I have been preaching for forty years, another one may say that I have been preaching for thirty years, another one may say that I have been preaching for twenty years, and another one may say that I have been preaching for ten years, and I cannot forsake the principles and doctrines that I have been advocating so many years. Therefore, I feel substantiated and confirmed in my call, and my feelings convinces me of my calling. We must first notice where we get our feelings. It is from teaching of men in most cases, for one woman comes up and says my feeling convinces me that I ought to have my child sprinkled, and another woman comes up and says that my feelings convinces me that I ought not to have my child sprinkled. So, you see that they did not both get their feelings from the word of God because it does not teach both.

Now, I am aware, as I know something of human nature, or mankind, that you preacher men of high renown and of high positions,

and on the gospel horse, and, especially, where the horse is fat—though you were to be made to see the fact as it is and as I see, you would not be willing to come down from your high, honorable or easy position, and march on a level with God's people, or rather as the Apostles did below a level, and think of the one most important thing that Christ taught the Apostles and that was "He that thought he was the greatest should be the least." Oh, my dear preacher, that is on the fat horse and wearing the purples and living on the luxuries of this world. Think of the rich man, according to the teaching of Christ; your good things will end in this world. You remember that the Apostles in their preaching tour went very poorly garbed, perhaps, sometimes barefooted and always a foot and suffered with hunger and with heat and cold and dishonored by the noblemen; but now, it seems as the scale has turned and the preacher rides the most, goes barefooted the least and wears the finest clothes and hungers the least; and eats the best victuals and honored the most and preach to the poor and inferior and the ragged and the distressed in finance, the least; and, still, that class to feed them in their laziness, and grandeur. We see some good poor christian with families, living on as little as one hundred dollars per annum and at the same time some preachers getting from five hundred dollars to two thousand dollars per annum, and still say that they must have more or they will not serye¹ them; but thanks be to God, that He sent His son here to serve the poor as well as the rich, and I further thank God that He undisputably made a specialty of the poor while the educated, the noble, the mighty, the rich, the great, the vain and the proud think and show by their conduct that they are the special of this earth; but where did they get their instruction? I am sure that they never got it from God, therefore, they most assuredly have gotten it from the wisdom of this world. God not only sent His son to preach and serve the poor, but His son sent and qualified the Apostles to preach and write the preached word and without charge to any one; for Paul said that his reward was: "That when he preached and made the gospel of Christ without charge that he might not abuse his power in the gospel, for though I be free from all men yet have I made myself a servant unto all that He might gain the more"—1 Cor. 9 and 18, 19. Though Paul was not trying to gain the goods of this world, but had an eye single to God, always seeking after spiritual things that God had called him from before the foundation of the world to preach the gospel of Christ making known to the blinded Jews the salvation of Christ and he had no interest in nothing else but God, and cared nothing for the things of this world for he said: "The goods of this world were as dung to him that he might win Christ"—Phil. 3 and 9; and also, to do the will of Christ, and moreover, we find that Paul, with the rest of the Apostles, plead to the churches to feed the poor, and lay up for the poor on the first day of the week according as God had prospered them, but said that he would not or did not make him-

self chargeable to the church, but was willing to take it a foot, and many times poorly clothed and many times hungry and many times wearied and tired and wet and cold and faint and sick and whipped and bound in chains and irons, and yet, amidst all of this it was all joy to Paul; and, at the same time, he was known in that country to be one of the high-toned, law abiding, good citizens—highly educated and highly honored, and, perhaps, a man of fine property, or at any rate, a man of high standing and had an easy birth and had a great influence among the noble and great of the country—and had the religion of that grand and noble class of people who were of the strictest sex in reference to obedience to the law. He was a man in whom they put the highest estimation; and a man that had greater success than any of his equals; and a man doubtless, that prided in his honor among his people. All these being facts, how is it that he could make such a sacrifice as to give up all of his goods of this world and the honors of this world and forsake and be forsaken by a people that he so well loved and honored, and take a low calling among men, and work against a people that he so dearly loved and that so dearly loved him, and, more than that, to get off of the fantastic vehicle that was drawn by a fantastic horse, ornamented with the silver plated harness, and perhaps, was a two-forty trotter, and he having the honor of being considered superior to any among his people? There is only one way to answer that question and that is for God to make him a supernatural man, which he did with all the rest of the Apostles and made them equal to Christ in all things, for Paul said he could do all things. I wedge in this argument right here to prove the position of the perfection of the Apostles and their equalization to Christ while in the flesh. Now, to take up the present so-called preacher, we will have to reverse the thing entirely whilst Christ and the Apostles preached to the poor without charge, and denied themselves of all the pleasures and comforts of this world, and plead for the poor to be helped. We find the so-called preacher feasting on all the good and fat of this world that he can get, and reaping all that they can off of the poorest people of our land, and many of them scant of clothes for themselves and children and, perhaps, not meat three times a week and scant of bread, and still say we cannot serve you unless you pay us more, for I cannot wear jeans as you do, and I cannot wear a seventy-five cents hat as you, and brogan shoes as you do—neither can my wife wear checks as yours does; or even calico as yours does; neither can she card and spin as yours does, nor hoe cotton and corn as yours does, and we cannot do without meat half the time as you do, and we must have some chickens and eggs and hams, for I am not willing to forsake my high life, and my high standing and position in life, and go poorly equipped and scant of clothes and live hard and be looked down on by the higher class of people and preach for you poor people without you pay me. And, my dear preacher, neither will you do it unless God makes you as

he did Paul a supernatural man, holy and sanctified, that you may feel as Paul did that the cares and goods of this world is as dung to you.

My dear reader, you very plainly see that I have great zeal in reference to the world being deceived by tradition. God knows my inner thoughts. I pray day and night that some revolution may take place with or among His deceived and blinded children, who have been blinded by the tradition of this world, which has been going on and on centuries, and waxing stronger and stronger until the people have become so zealous in the tradition of their teachers, that it would take the Holy Ghost to convince the people of their tradition; but, says one, we have the Holy Ghost with us every day; but oh, what a mistake, for the Holy Ghost is the power of God shown or exhibited in human flesh, like a man doing miracles, such as raising the dead, healing the sick and curing all manner of diseases, etc., which never has been done since the last inspired Apostles died. Now, the Pharisees or Jews having had the law among them 1200 or 1500 years before Christ, that they waxed very strong and zealous in the law; and, although, the Holy Ghost was among them in order to convince them, they could not let loose the law, for their zeal of the law was so strong that they thought it would save them, at the same time, Christ showing them that He was the Messiah spoken of by the prophets, by showing them His supernatural power in numerous miracles, and told them that He was the end of the law to all that would believe on Him; but, yet, the law had been handed down from generation to generation and believing that it had saved their fathers that were dead and gone, hence, they believed it would save them and that was good enough for them; consequently, they could not let loose the law and take hold of faith; therefore, they died in their sins, and, any man with the thinking powers of a sharp monkey ought to be able to see and know that we are now growing into that condition as fast as the wheels of time can roll us on. The teachings of men has been going on so long and their teachings and doctrines becoming so popular; from the fact it has been taught by so many great noblemen and mighty men in speech, mighty men in language, mighty men as to worldly wisdom and mighty men in religious literature. These leaders, teachers and preachers being possessed of all these admirable qualities and superiorities, in the estimation of all us laboring, unlearned and poor class of people, until we earnestly believe they are leading us the right way, and that they know which is the right way, and, therefore, we are willing to trust them and their religious books, and their religious newspapers to lead us to heaven, where Jesus is. But, alas! What a mistake. My God! My God! I pray thee in thy infinite power and wisdom, if it be in accordance to thy will, that thou wouldst bring about something to awaken us up to a consideration of the state of affairs that are now existing among us, and give us power and strength and heavenly wisdom to investigate the ground that we stand on

and enable us to learn the difference between the religion of the great men of this world and the religion of Jesus Christ. I pray and trust and know that all of God's children has a listening ear and a heart open to conviction, and my dear brother and sister, let us examine ourselves and see, if we have not we are yet children of the devil, and if we have hearts open to convictions, then let us consider, reflect, pray and ask God for heavenly knowledge that we may see and know whether our religion is the religion of great men or the religion of Jesus Christ. After we have weighed and balanced the matter up well, find that our religion is the religion of great men, then let us do like Paul when he found that he had the religion of the Pharisees. He forsook them and their religion and turned to Jesus Christ, the living God and walked after His teaching the balance of his days, and fought all great men's doctrines to the bitter end. Then, let us do likewise when we see (by reading Christ's word which is written in plain English language,) that we have suffered ourselves to be misled by our so-called preachers who have been our leaders, enticing us with vain and grand language which has been taught and handed down to them from generation to generation until they honestly believe that they are doing God's will and that God is blessing them with great and powerful words to utter to their hearers, when, at the same time if they would open their hearts to conviction and read where Paul says: "I came not in excellency of speech or wisdom of this world declaring the testimony of God, for my speech and preaching was not with enticing words of man's wisdom"—1 Cor. 2 chap. 1 and 5, 13 verses. Again Paul says: "Christ sent him not with wisdom of words"—1 Cor. 1 and 17 and 2 Pet. 1 and 16. They would surely see and be convinced of their wonderful and un-Godly mistake. But if their tradition has grown and waxed so strong that they cannot nor will not give a listening ear and receive Christ's own everlasting written word; let us who have been followers of these blind leaders, when we have been made to see of a truth our infallible mistake, turn right about as Paul did and take God's word that was written by the grand old Apostles, and fight all the wisdom and greatness of this world, which vanity is carrying on, which Solomon says: "Vanity of vanities, all is vanity." She is exhibiting herself in many ways and in many places; we see her exhibit herself in the shape of fine and beautiful organs in our church houses with a selection of the most beautiful fine appareled young damsel that can be selected in the audience to play, with her well cultivated and melodious voice, and with her little tinie white fingers, (from having been raised up in pride, idleness and laziness) giving tone, honor, gladness and joy to the whole house, when, at the same time, if there was a Christ there to have selected a good, plain, pleasant, mild and religious young damsel like Mary, (that chose the good part,) with a plain and clean domestic dress on, accompanied with a sun bonnet, to have played the organ, you could hear a contemptable langh all over the house, or audience. Secondly, we see the

vanity exhibited in the church houses in fine apparel with a great portion of the audience, and sometimes, all, consisting in the finest of goods that can be bought, accompanied with all manner of fine jewelry and fashions of the vain world; and, perhaps, we will see more of it with the speaker or preacher and his wife, than any in the house; but their fine appearance and noble and magnificent language accompanied with their fantastic ways, hypocritical and deceitful chat, entertains the whole house or audience with perfect interest, and, perhaps, many remarks being made among the audience that the sermon delivered was the most sublime and grand one that they ever heard, and perhaps not a word of truth in it. So, you see what vanity will do. We see vanity exhibit itself in the so-called religious institutes, where God's so-called ministers resort, to fit and qualify themselves that they may be able to understand God's divine law that he may be able to speak divinely; and that they may be able to speak the various languages in a sublime and magnificent manner, that they may make themselves eloquent in speech and language, eloquent in delivery, eloquent in oratory, eloquent in a standing position, eloquent in gestures, and when all these qualities are magnificently completed, he can boldly and proudly rise before an audience with his gay suit on and push up his coat sleeves that his fine cuff buttons may be seen by the audience who are sitting before him—entertaining a feeling within his breast that I am honored by my hearers and that God is proud of me because of my completeness in His work, whilst I hear one say: "Oh, what a mistake the writer has gotten into, for I know it has been the greatest burden of my life to get up before an audience and try to preach." That I admit to be true in thousands of cases, because you feel like you have not got eloquent language and oratorical abilities to interest your hearers, and your call from God come in such a low whisper, and you see so much of your own old meanness, which was inherited from Adam, it makes you shrink back and quiver at the very thoughts of delivering God's message to a people that has got the word of God, which was delivered over 1800 years ago, in its purity and power. We do not see any account of any of the Apostolic preachers claiming it any burden to go forward and preach for God, but it was all joy to them. Of course, they hungered, tired, suffered the fatigue and tortures of the flesh, but it was all joy to their souls, and, though they were uneducated and destitute of fine clothes and, perhaps, barefooted and had never been to any of these divine or theological schools and in a word, had no eloquence about them but was poor laboring men fishing for their living and amidst all this, I imagine that old Peter preached as good a sermon, if not better, the first time that he ever preached on the day of pentecost. I am of the opinion that the first sermon was the best he ever did preached.

We see vanity exhibit herself in the associations. We find the body of so-called preachers like old Peter and some of the rest of the Apostles. They seem to be desirous to know who is or shall

be the greatest one in the body, but my readers, I hope you will bear it in mind that this vain principle or disposition among the Apostles were before the day of pentecost, when they were endowed with power from on high, and sanctified or made holy in the flesh). One will have some kind of a cut or dried speech on some doctrine that he wishes to discuss, and when he has made his imagined grand speech accompanied with all the vain and enticing language that he is competent to handle, and perhaps, as Paul said, puffed up with the opinion that he will not be surpassed in that body, but, perhaps, to his surprise, up jumps some starchy young fellow pulling his fancy moustache and remembering that he has been off in a religious institute studying divinity until he believes that he is a first rate theologian, and fires in with his grand language and teaching divine things with his eloquents so great until he has attracted the attention of the whole body and perhaps the decision of the blinded audience is that he has downed the preceding fellow who had his case cut and dried and consequently, is the greatest one of the two; but, perhaps there is another one in that body who has been raised up in the school room, having the advantage of a rich parent who, also, has put him through the divine or theological schools, and more than that, perhaps he is from a certain city down South or up North, rises to his feet with his magnificent city apparel and commences his discourse with all the eloquence that can attain to a man being accomplished all that the science of the present day will accomplish him, and beautifying his speech with his grand jestures accompanied with some hypocritical and deceitful smiles, pretending that he is full of the love and spirit of God. Hence, the whole audience decoyed off and absorbed with the impression that he is one of God's Paulites and full of the Holy Ghost and would almost be ready to believe that he could administer the spirit to a poor sinner; consequently, the body of people is ready to conclude that he has downed both the others and he is the greatest one of the crowd; hence, you have got him puffed and stuffed until it would be dangerous to be about him if he was of a combustible nature and any chance of ignition. And, so you see, that is the way vanity is progressing among what is called God's ministers—a leading God's babes who are not able to eat strong meat, into the snares of the devil. Now, whilst there are plenty more in this association body as full of vanity as these foregoing fellows that I have described and have or would have just as much desire to be the greatest one of the body as these great ones; but knowing their disadvantage and incompetency as to the wisdom of this world they desist and decline trying to show their greatness. Now my readers you all know that these are facts or at least those of you who are accustomed to going to associations; but every body is accustomed to going to campmeetings and you can see the same thing exhibit herself among the preachers there. They are all full of vanity and would love to be the biggest preacher on the campground.

I defy any man or preacher on earth to show one instance or

particle of vanity of any of the Apostles or God's preachers after they become to be preachers; the Apostles were not preachers until after the day of pentecost where they received their sanctification or holiness before that day. They were just the same as any believer in this day and time. They would falter and go back on what they said and were full of vanity and one wanted to be the greatest of the crowd; and if Christ had have left them as natural men and having natural lust about them, their preaching and doctrine would have been as rotten as the doctrine of the so-called preachers to-day. Yea, it would have been as rotten as hell itself, but thanks be to God the Saviour of the believers they were not left natural men but made supernatural men just as good as Christ himself while in the flesh, for he was tempted in the flesh in all points like we are and touched, with the feelings of our infirmities, Heb. 4 and 15, but had no sin, or in other words, had no lust. He would thirst, as we thirst; he would hunger, as we hunger; he would tire, as we tire; he would weary, as we weary; he would suffer with heat and cold, as we suffer with heat and cold; he would suffer pain in the flesh, as we suffer pain in the flesh; he desired to sleep, as we desire to sleep; but did not desire any of the goods of this world nor did not have any desire for the different sex, any more than if they never had been but one sex; and after the day of pentecost the Apostles were precisley the same way. I declare that fact without fear of successful contradiction.

Peter cared not for his wife any more after the day of pentecost. Now one more infallible truth, right here, when anything is full, there can not be anything mixed with it for there is no room for anything to be mixed with it. Now, John the Baptist was full of the Holy Ghost from his mother's womb and Christ was full of the Holy Ghost, for He was the Holy Ghost, and the Apostles were full of the Holy Ghost from the day of pentecost, which was the power of God shown or made known in human flesh. The spirit and the Holy Ghost is different for proof, John 7 and 38 and 39 verses which read thus: "He that believeth in me, out of his belly shall flow rivers of living water." The living water is the spirit of course; but, spake he of the spirit, that they should receive for the Holy Ghost was not yet given, because he was not yet glorified. Now, a man receives the spirit of God at the time that belief comes, and so did all the disciples receive the spirit of God at the time they believed on Christ, but none of them never received the Holy Ghost until the day of pentecost, which was sanctification Holiness love and power; for Christ was sanctification. Christ was Holiness, Christ was love, Christ was power, Christ was flesh, but without lust, and so the Apostels were all of these things after the day of pentecost and had no vanity about them neither were they subject to vanity.

Whilst old Adam and Eve had no vanity about them, but they were subject to vanity, consequently, when they fell into vanity by the knowledge of lust they were then as full of lust and pride as

any of us; but their pride and lust had not been cultivated like it is now, hence, they were not so vain as we are in the present day. Now, I wish my readers to understand that I find no fault to any one for having vanity and pride about them for that is the way that our father Adam was created, hence, we have the same nature; but where we commit the wrong is in cultivating pride and vanity for we should not follow after vanity—1 Samuel 12 and 21; for every man that walketh in vanity shows they are disquieted in vanity—Ps. 39 and 6. The vanity of this world always calls for the wisdom of this world. The prophet Job says: "Vain man would be wise—Job. 11 and 12. So, we plainly see that the believing family of God should war against vanity for all common-sensed men and women that belong to God's family and reads the New Testament and takes it for their guide well knows that vanity is contrary to God's nature and is of the devil. Then, my brother and sister, who are rich and educated and able to cultivate vanity, why is it that you are marching through this world on your greatness and superiority and making yourselves conspicuous in public places, throwing off your vain and grand language in order to bring yourselves into notice, when Christ says do not use vain reputation?—Matthew 6 and 7. You are not glorifying God and are becoming vain in your imaginations—Rom. 1 and 21, your very thoughts are contrary to God and are of the devil; for you believe that you are mighty in words and a fine appearance and perhaps you may feel that you are mighty in property, beauty and reputation, therefore, according to what Paul says your thoughts are vain—1 Cor. 3 and 20. You that feel your superiority among men will always try to carry your point by polishing and beautifying your testimony with alluring words. Hence, trying to deceive the laboring and minor class of people that you may make your worldly travel with ease and pleasure—Eph. 5 and 6. Therefore, the religion of this class of people is vain—James 1 and 26. Whilst I admit that you are subject to vanity according to your creation in Adam, for the creature was made subject to vanity—Rom. 8 and 20. But you should not cultivate vanity but make war against it on all points and at all times. Now, you that claim to have the religion of Jesus Christ, which is the humble, the meek, the lowly, the plain, the modest and the industrious, or in other words, the ones that get their living by the sweat of their face, and seeing at the same time that your religion is as different from that as day is from night, or as far from Christ's religion as the east is from the west. If you will read all the above pointed scriptures and govern yourselves accordingly. You will be found like old Paul when on his way to Damascus following after his vanity, turning right about leaving off vanity and taking the footsteps of Christ asking God what wilt thou have us to do. Now, this address is directly to the children of God or those that claim that they have put on Christ and came out from among the world by joining the church. I care not how you are raised—rich or poor, I ask you, before God, that are living in

an idle way or without labor and in a vain or proud way, following the fashions of this world by wearing all manner of jewelry, with all the finest apparel that heart could wish—enjoying all the luxuries of this world without any employment, cultivating pride and vanity every day that you live, how you expect to escape hell fire? As all the scriptures that I have pointed out to you, plainly teach that all idleness, pride and vanity is of the devil and belongs to the devil. Consequently, at the last day you will land into hell fire, where there will be wailing and gnashing of teeth and crying out for mountains and rocks to fall on you.

Now, my dear children of God, who are not bastards, and who are blinded by the tradition of vain fashions, styles, manners, and habits of our country and our leaders, God help you to examine all the foregoing scriptures carefully, prayerfully considering at the same time that it is not the language of the writer but it is the language of God, and God cannot lie; then will you take the living God who is truth for the man of your counsel, or will you take the fast horse and wisdom of this world who is full of swelling words of vanity?—2 Per. 2 and 18, and walking in vanity of their minds—Eph. 4 and 11, child like for childhood and youth are vanity—Eccl. 11 and 10, but rather turn from your tradition of vanities unto the living God and be saved from eternal fire—Acts 14 and 15. Remembering that all is vanity—Eccl. 1 C. and 2 and 14 verses and 3 C. 2 and 19 2 C. and 1 vs., and 4 C., 8 vs. and 12 C. and 16 vs. But me thinks I hear one say to the writer: Have you not traveled in the same vain road all your life? Yes, I have. Are you not still traveling the same road? By the help of God I am waring against it and intend to continue the warfare as long as I live in this world, or in other words, in this body of flesh God being my helper. One says, I see you are an ordinary man, limited education. How come you to depart from your traditional raising and teaching? God only knows, but if it was not from traveling over this United States so much, up and down the railroads to and fro, from city to city, from town to town, from village to village, and seeing so much of the vanity of this world, I cannot tell. Seeing the pride and vainness of the people that I have seen on the railroads, cities and towns. I have been made to wonder why God suffered this earth to remain peopled; but seeing that God's word says that He worketh all things after the counsel of His own will, I was then made to pray to God to help me to tear from my breast the teachings of vain man and take the word as it is written by the holy Apostels and take none other; although I saw and understood that if I laid down the vain teachings of man and fought the vain teachers who are the preachers side by side with all other great men of this world, which will include the lawyers, doctors and all the political men and leaders among us, that I would be ignored dishonored and persecuted by all the grand leaders and high toned, proud and vain people; they would look on me with an eye of scan, but remembering that "Christ said if God be for me who can be against me?" I

was enabled to rally and say God help me to take the naked divine word and follow it irrespective of man if it leads me to hell, for if Christ be there I desire to go there, that I may lean on Christ, for I would rather be with Christ in hell destitute of water, food and raiment, than to dine with Spurgeon, Talmage and Sam Jones in the Kings palace, with all the grand and magnificent apparel and luxurious nutriments that natural vain man's heart could desire. Though I am called a heretic—though am dishonored—though I am scorned at by the great of the world, I care not. Thank God I have lost all desire of making myself popular among the vain, the proud, the noble, the mighty and the grand of this earth and go as it were with my back bowed down all the days of my life, like the poor publican that understood he was not honored among the noble pharisees who were of the vain teachings of the noble of the day in which they lived. He felt no honor attached to him for he knew he was not one of the law abiding men and they were taught in those days that one who obeyed not the law was a sinner. So he felt that he was nothing but a poor sinner and needed the help of a Saviour, for there was no good about him. And, my christian friends, so it is with us—if we have the spirit or understanding of God which is light, we are able to see our nothingness and therefore feel the need of a Saviour. except we have suffered ourselves to be led off by our vain and blind leaders and through zealousness or earnestness of our teaching. We are, also, blinded and cannot see or understand the truth as it is laid down, nor indeed, never will unless we can turn loose the tradition that we have been brought up under, for it is a certain fact, if we are holding to one thing, we never can take hold of anything else until we turn loose the one that we are holding to, and it is a very hard thing to turn loose a limb when it looked sound and strong, and especially, when you cannot see that it is giving away; but, indeed, we sometimes take hold of a rotten limb, or drive on to a rotten bridge because we see that others have driven on; consequently, when we see that others have driven on we will drive on without an examination, when, at the same time if we were to examine we might find that it was unsafe or rotten. Hence, we would seek for another, although it had been carrying us safe for twenty, thirty, forty or fifty years. We will no longer risk it after we find that it is rotten, for we now understand that it is unsafe, therefore, my dear blinded children of God, who have been traveling over the rotten bridge for generation after generation, when you cannot help but see that the bridge is rotten and unsafe, by the help of God will you travel over it no longer and get out of the mire and place your feet upon the rock which is Christ and the Apostles?—Christ being the chief corner stone. I hear one saying, how do you know that you are right when the wisdom of the whole world is against you? I know it because God says so and He cannot lie, for I see and read His word and I feel His love and power. So, how do you know that the skies are blue? You will readily say, because I see them. How

do you know that it is cloudy? You will readily say, because I see the clouds and see that the skies and sun are hidden. How do you know that the wind is blowing? You will readily say, because I feel and hear it listing. How do you know that quinine is bitter? You will readily say, because I tasted it. How do you know that there is carrion near by? You will readily say, that I smelt it. How do you know that it thundered? You will readily say that I heard it. So, you see that there are five ways by which we know a thing or rather know all things that we do know. Says one, how do you know that the scriptures are the word of God? Because I know that they are written contrary to natural man, and I know it by the various census of knowledge, for if natural man had have written them, he certainly would have written them to suit or correspond with natural man. Therefore, I know that they were written by divine men and divinity belongs to God and the Apostles were God-like, not only in their writing but in their walk, talks, thoughts, manners and actions, in every particular, was Godly, holy and divine; while, at the same time many of the so-called or pretended preachers would say that old Peter, was an old sinner and had no religion and that he fell from grace, etc. Poor weak man claiming to be a mouth piece for God, and does not know any more about the love of God than a good old buggy horse. Poor man, who has deceived himself, or is a hypocrit and I do not know which to say.

Now, all the Apostles received the spirit of love at the time they became to be followers of Christ but still was infallible and imperfect during Christ's fleshly life, except at times when He would endow them with power from on high, during the three years that he was teaching them and walking with them in person and converting them to the knowledge that the power was all in Him and that they had no power without Him but after His fleshly walk with them on earth ended, they were left alone as far as His person was concerned; but they had the same power of Christ and the same love and the same purity and the same holiness and the same sanctification and the same infirmities and the same sinless or lustness nature or in other words, they were divine as Christ in every sense of the word, after they received the comforter or the Holy Ghost Christ.

Christ was nothing more nor less than a supernatural man while in the flesh, for if He had have had no supernatural qualities He would have been nothing but a natural man, and, at any rate, they were the same after the day of pentecost. There is no middle ground for a man—he is either divine or natural, one of the two. I have heard a few poor weak-minded traditional taught preachers say that they were inspired. God help them to exercise common sense and see their mistaken idea. Every child of God since the days of the Apostles are inspired alike, as far as the spirit of God is concerned. Whilst I know that our natural abilities are very different, we see many men that cannot tell what they know and we see others that seemingly can tell more than they ordinarily know.

Hence, we understand that all these abilities are natural and come from the wisdom of this world; for we all well know that the profane and wicked men of this world are as powerful in the wisdom of this world as any part of the creation, for we all well know that God's spirit is far from lawyers and political men, and there is as much natural ability among them as any people on earth; while, at the same time, many of them claim to be christians; but far be it from them. It is true I believe that many of them are God's children, but not christians for a christian is Christ-like, and we know that no guile was found in his mouth; and my readers you all well know that the vilest murderer or the most wilful incendiary on earth, can readily get any lawyer to defend him if he has a thousand dollars to spare, and they will do everything that they can to liberate such an one to remain among the good people of the country and perhaps may know at the same that the evidence that liberated the scoundril was as false and corrupt as hell itself; and, perhaps this lawyer may claim that he is one of the so-called preachers of the gospel. Now, if this is Christ-like, I have got the wrong testament. You can all call that the religion of God if you want to; but I am authorized by Christ to call it the religion of the devil.

My dear lawyer, chastisement and rebuke seemith hard and maketh thee murmer at the moment; but God's children afterwards realizes the good of it for Paul says that: "Godley sorrow worketh repentance that kneed not to be repented of." I am aware that I have both kindred and friends that are lawyers, but understanding as I do I would be compelled to say the same if I was a lawer myself, for I am sure I have no personal feeling at any lawyer on earth, hence, I speak from principle. And I should not have put in this concerning the lawyer, right here, if it were not that so many of the lawyers are claiming to be God's so-called preachers. I purpose bringing in the curse of the lawyer at another time if I do not forget.

After one moments reflection, I am persuaded that now is as good a time as any. I can safely say that there is just as honest and consciencious good and upright men among the lawyers as there are in any class of people, and men among them that I have as much confidence in their financial dealings as anybody, and men among them that I really like and admire as first-rate men, but I cannot say that there are any christians among them. I do not hesitate to say that there are many of God's children among them; but if children, they are not in their duty, nor not taking the foot-steps of Christ and to be a christian is to be Christ-like or take the foot-steps of Christ; then Christ never taught nor laid the example of false pretence, or deception, nor he never held up for wrong or false, but always condemned wrong, and not considering popularity or money; but was found on the side of principle. Therefore, I say unto the lawyers that claims to be the children of God and especially to those that claim to be a mouth piece for God, weigh yourselves in Christ's scales and see how much you would

weigh. I am not certain that you would weigh anything, but examine for yourselves and you will see at once that you are not christians. You will further see that if God's children at-all that you are displeasing God. Hence, receiving the frowns of God, and will be brought to an account at the great day. Then when you have weighed, pondered, thought, considered, and examined thoroughly into your case, you are able to see that there is utterly a wrong in you or your practice. Then God help you to withdraw yourselves from the business and practice and resort to something that would be pleasing to God if it is the plow handles, whilst I know that would be a bitter pill to many; but better to take a few bitter pills in this unfriendly world than to have to drink down the gall of bitterness throughout eternity. Now, you that are lawyers and not claiming to be in God's family, I have not got good harness on you and only a single line; but you do know what honesty is, and you know what right is, and you know what fair is, and you know what truth is, and you know what justice is, and you know what trick is, and you know what taking the advantage is, and you know whether it is right or not to make a man think he has got a bad case to get a big fee out of him, and you know whether it is right or not to charge a man from two to ten times too much for your services, and you know whether it is right or not to take the last cow and calf from a poor man's children, and you know that many such things have been done, and you know that it is not doing unto others as you would have them to do unto you, and the truth of the business is you know that a lawyer is the most uncalled for thing that ever was on God's earth, and you know if you wanted justice you would only want your case before a magistrate and the plain written law with the evidence of the facts in the case, then you would expect justice; but in case you wanted to evade justice or play a trick, you would want a lawyer and he would be most sure to accomplish it, unless there was a lawyer against you on the other side, who was possessed with tricks like you. Now, the way the laws are now, we are obliged to have lawyers for they have gotten the laws mystified so much that a farmer or any other man who has not studied law, cannot understand anything about the law points, and, indeed, a man is not allowed to represent himself unless he has been admitted to the bar. Who passed that law? Was it the lawyer or farmer? That is no hard question to answer, for I think a well raised, ten year old boy would readily say the lawyer. While I admit that the fool farmer has helped to tie his own hands and did not have sense enough to know it, he has almost invariably voted for the lawyer, and, in many instances, in preference to a good farmer, because he did not have the polish about him and was not shrewd enough to practice hypocrisy and deceit; but he ought to have known at the same time that it was natural for a man to go for his own interest. Then, if he had have had that much thought and consideration about him, he certainly would have voted for the farmer, for both of their interests were the same.

No difference if he had been a drunkard, I would have voted for him; although a drunkard is an abhorrence to me; but he being a farmer he would have gone for his own interest, consequently, he would have gone for my interest, but owing to the farmers being blinded up by the fashions, styles and polish of this world, the lawyers, doctors and politicians of this world have been mounted on the high horse leading and representing us, and at the same time claiming that they were the farmers friend and their interest were the farmers interest, which is a falsehood; for the lawyers interest is to mystify the law that the farmer cannot understand it. The lawyers interest is to have multiplied volumes of law that the farmer cannot comprehend. The lawyers interest is to enact such laws as will prohibit a man from representing himself that he may be forced to employ a lawyer to represent him. The lawyers and doctors interest is to enact such laws as will prevent the farmer from having any voice in saying whether the lawyers prices are reasonable or too high. No one but another lawyer can have a say so in their prices and charges, and, likewise, in case of a doctor charging extorsive prices, no one allowed a voice but a doctor. So you see that the lawyer and doctor have got no halter on. They are to charge what they please and the farmer has no way to help himself. So, if the farmer charges an extorsive price any citizens of the country allowed to pass upon it. Yet, the lawyer will say to the farmer that we are all under one common interest, and that your interest is my interest, and my interest is your interest, especially when he is a candidate. But, yet, he is not willing for the farmer to pass upon his charges. So, you see that all such unequal and unfairness is of the devil, and all such people that enacted such laws are hell-ward bound, and without a repentance before God will finally land in hell, where the ungodly and hypocritical go.

This thing of lawyers has been going on so long until the most of the people think that it is necessary to have lawyers; and that we could not do without them, and the lawyers are substantuated in the fact that it is right and just and that the people could no more do without them than they could do without farmers. They understand that they are an honorable and high-toned class of people. They understand that they are educated better than the average of people, and they understand that they dress better than the average of people, and they understand that they live better than the average of people, and they understand that they are richer than the average of people, and they understand they live the easiest of any people on earth, and never considering one time that their honorable and high-toned position, their education, their fine dress or apparel, their sumptuous living, their riches and their easy birth, fails to give a man a good principle; and, more than that, never considering one time the cause of their honorable, high toned, rich and easy position. Now, one moments reflection will certainly show to your mind that if the farmers and laboring men or people,

had the consideration and forethought of a sharp old fox that their high and elevated position would soon be abased. Hence, many of them would be forced to the plow handles, or steal, as they would have no fools to make their living out of. Now, as I have before said, there are many lawyers that I like and would do them a favor as quick as any man, but I confess that I hate the principles upon which a lawyer is based, and, would to God, that the whole foundation of lawyers were obliterated and put to an end that we might have many more tillers of the ground, and many good honest farmers, hence, making a union of the lawyer and farmer.

Now, if the farmers, or laboring men would consider that the power of this Government was in their hands, and would never elect anybody anymore to office but farmers, they could soon control the whole world, or the United States at least. There is no use of so much mystified law. There are no too men, or set of men, but what can make a contract that they can understand and that is sufficient. Even men that cannot read or write can make a contract that they understand and that is all they want or need. The formality of a thing is nothing, just so it is understood. One small book ought to contain all the law of the whole United States and let every man represent himself in all cases as he needs nothing but the law and the evidence before a magistrate.

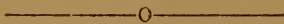
Now, I understand that it is impossible for a lawyer who has got a fat place, or a big train of custom, to see or understand that there is anything wrong in practicing law. That is contrary to human nature. Now, if a man was a lawyer that was not getting any custom and was about to starve out, there would be some chance to get that man to see the evil of it, while at the same time, it is no trouble to get the most ignorant farmer in the country to see and admit the evil in the principle of having lawyers, and that some men that admits the wrong and the evil, he will turn a fool and vote for the lawyer the first time he runs for office and perhaps a good farmer in the field. Such men ought to have guardians appointed for them, for they are not competent to transact their own business.

Comparing the number of lawyers with the world there are but few in number, but to take the whole mass of lawyers together, my opinion is, that they would not sacrifice their high and easy position and place themselves in the plow handles and with the mall and wedge, on a level, or on an equality, side by side, with the farmer or laboring man for the prosperity of the whole united mass of laboring people who are the back bone of the whole world, and knowing at the same time without the success of the firmer or tiller of the ground that the whole universe would sink into oblivion, or forgetfulness, which would include the lawyers with the balance. If they could redeem the whole mass of us by becoming hewers of wood and carriers of water, I am persuaded that a goodly number of them would be like the man that they were going to bury alive for being so lazy and on the way to the grave yard there

was a proposition made to give him some corn. He asked if it was shelled and they told him no, that he would have to shell it. So, he told them to drive on to the grave yard. I am well enough acquainted with human nature to know that it would be a great cross and sacrifice and a great denial for one that had been raised up in the lap of ease, idleness, pomp and splendor, and their minds cultivated from their cradles that they were superior to the poor laboring man or people with their rough apparel, to fall in line with that class or sort of people, side by side. They would feel like they were a pea fowl by the side of a fresh picked goose, and more than that, it would be very painful to their little soft and tender hands; and, also, it would be painful to their bleached and tender face to front the broiling sun of the noonday summer; and, thirdly, it would be painful to his feelings to draw off his silken and purple clothes and garb himself in the farmers apparel. I imagine he would feel rather like a fresh picked goose looks, when at the same time a common sensed ten year old boy with fifteen minutes thought would be able to understand that we were all of the same Adamic flesh, and the same Adamic pride, and the same Adamic brain, and the same Adamic selfishness, and the same Adamic meanness; flesh was flesh, pride was pride, selfishness was selfishness, meanness was meanness, spirit was spirit, spirit lusteth after spirit, flesh lusteth after flesh, pride lusteth after pride, selfishness lusteth after selfishness, meanness lusteth after meanness, plainness lusteth after plainness, and all these things are according to their cultivation. If you cultivate pride you will be prouder, if you cultivate meanness you will be meaner, if you cultivate plainness you will be plainer, if you cultivate laziness you will be lazier and if you cultivate industry you will be smarter. So, now my lawyer, you know all these are facts, then, I ask you why you do not fall in line and practice that which you know is the best for the whole Adamic family, yourself included, provided you will shoulder up your part of the single tree. You know that industry and labor is in accordance with God, you know that plainness is in accordance with God, you know that idleness and laziness is contrary to God, you know that pride is contrary to God, and is pleasing to the devil, and of the devil. Then, when a man knows a thing to be the best and won't do it, and knows a thing to be wrong and will do it, what is the remedy for him? There is no remedy, but he is doomed to eternal hell, for that is sinning against the Holy Ghost. For they know that Christ is from God for they saw Him with their own eyes do things that no natural man could do, yet they would not listen to Him. I will now close on this subject as I anticipate saying more about the lawyer in my talk to the poor laboring man on the subject of who his friend is and the difference between a policy friend and a friend on principle. Now, I say, do your own thinking but do not turn a deaf ear as the Pharisees did but think over it calmly, coolly, seriously and solemnly.

 MISCELLANEOUS SCRIPTURES—WHO IS GOD?

There are many incorrect and wild notions of many people on a number of passages and words of the scriptures, hence, leading multiplied thousands of people astray, and many intelligent people, as far as literature is concerned have formed very incorrect and inconsistent ideas from the tradition of those whom they have pinned their faith to, having never looked at the matter with an eye single to the truth and common sense. If common sense is not exercised in all things, there is nothing certain or reliable in a decision on any fact. Now, all people that have common sense understands, and believes that there is a God and we believe that he has infinite power, infinite wisdom, and is omnipotent, that He is just, good, and that He has been on the earth in the personage of a man, was Holy, good, just, and that He showed his miraculous power in the flesh, the same as we see or understand his miraculous power now, through his invisibility; but as to trying to tell what God is, it looks like nonsense as any common sensed person, ought to know as well as another. We all know He has many names, but He is understanding, (and a ten year old child knows what understanding is) for He understands all things throughout eternity. He is without beginning or ending and self existing, therefore, I will let that suffice as to what God is. If any of these theologians can beat that they are welcome to do it, whilst I am sure of one thing and that is they can mystify it and tell more about it than they know, and the mystification of the scriptures has been a wonderful misfortune to the people at large of anything in this world. Many grand so-called divine or theologian leaders are weeping in a yawning hell to-day for the mystification and misrepresentation of the plain word and truths of God, for they are plain and simple.


 WHO THE DEVIL IS—WHAT HEAVEN AND HELL IS.

We will now talk something about who the devil is and where he originated. He is not a self maker, but he is a self discoverer. There is more said about the devil and God than any two things that ever existed and they are the two wisest beings that ever existed. God is infinitely wise and the devil is very wise. He is the shrewdest being that ever has been created on the earth, for you will take notice that God was never created for he is without beginning or ending. All you readers well know that there has been thousands of opinions and imaginations, as to what kind of a being the devil was and how he looked, and so on, (which has been got-

ten up by the so-called fool preachers, who know nothing more about God and the devil, than what his own word teaches, which every person can read for himself.) Now, as to his personage, he is in the person of every human on the earth that has the knowledge of lust. That is what the devil is, hence, a half idiot knows what lust is, therefore, they know what the devil is. I propose to give any earnest thinker enough scripture to prove that fact. Now, there are different kinds of lust; the lust of the eye, which is beauty; there is lust of taste, which sweet or pleasant; there is lust of the scent, which makes one anxious to taste or see; there is lust of the hearing, which makes one become anxious or feel harmonious, there is a lust of feeling, both an inward and outward, which has led the world hell-wardly ever since there was a world, except Christ and the Apostles with all the saints.

I will now inform the reader that God made the devil, for in the 3rd chapter of Genesis and first verse you will find that He said "that the serpent was the most subtile of all the beasts that he had created," and subtile means the most superfine or shrewdest, which was the lust, or anxiety, or desire, or pride, or vanity, for He made the creature subject to vanity—Rom. 8 and 20, or in other words, he created lust in them, (that is Adam and Eve) but they did not know of it, nor never would if they had obeyed God, and had not partook of the fruit or lust, that God commanded them not to partake of. Hence, the devil or lust, would have been in a dormant shape, or hidden from the knowledge of himself, and could have never done any harm no more than fire in steel. We all well know that there is fire in steel, and if we will keep the friction of steel from flint, the fire will remain in the steel, and cannot do any harm; but, by the friction of the two together, it will bring forth fire which can soon be a mighty one, and would consume the combustible world, if it was not prevented or controlled. Therefore, when lust or the devil is conceived, it brings forth sin, and sin brings forth death—James 1, 14 and 15. Paul told the Corinthian's husbands and wives not to defraud one another, except it be by consent for a time for fasting and prayer, and then come together for fear satan or lust tempt them for their incontinency, (which is not having self control,)—1 Cor. 7 and 5 and 2 Cor. 11 and 3, and 1 John 3 and 8, and Christ said to the Pharisees: "That they were of the devil, their father and the lust of their father they will do, and their father was a liar from the beginning, and the father of a lie"—John 8 and 44, and again, John who wrote the epistle says "he that committeth sin is of the devil or lust, for the devil sineth from the beginning, and for this purpose the son of God cometh that he might destroy the works of the devil, lust or flesh"—1 John 3 and 8, and, again, the serpent or the devil, or the lust, saith to the woman: "You shall not surely die, for God doth know in the day that thou eat or partake of the lust, that you will be wise as God," knowing good from evil—Genesis 3 and

4, 5 and 15, and 1 Thes. 3 and 5, and Math. 13 and 38, 39, and Luke 10 and 17, 18, and Paul says to the Hebrews: "That Christ come in the flesh that through death, he might destroy him that had the power of death, that is the devil," which is the flesh and lust—Heb. 2 and 14, and James 2 and 19.

It looks clear to my mind that I have pointed out enough scriptures, to prove to the mind of any rational man, or woman, that the various lust's, of the human, was the devil, and God says that death is the last enemy, that shall be destroyed—1 Cor. 15 and 26, which is clear proof, that when the last human on earth is dead, that the last enemy is dead. You well know, that if the devil was alive, that there would still be an enemy to God.

We will now proceed, to enumerate a few of the devils: There is a stubborn devil, there is a contrary devil, there is a lazy devil, there is a deceitful devil, there is a cheating devil, there is a swindling devil, there is a drunken devil, there is a disloyal devil, there is a contentious devil, there is a mean devil, there is a disobedient devil, there is a funny devil, there is a laughing devil, there is a sneaking devil, there is an undermining devil, there is a bold devil, there is a stealing devil, there is a robbing devil, there is a covetous devil, there is an adultrious devil, there is a hypocritical devil, and there is a kind of civil devil, and there is an incendiary devil, and there is a fighting devil, and there are flattering devils, and there are loving devils, and there are sweet devils, and there are scornful devils, and there are little devils, and there are big devils, and there are young devils, and there are old devils, and there are he-devils, and there are she-devils, and there are working devils, and there are gambling devils; but the working devil is the worst of all devils. I feel like, now, that I have got the devil simplified so that a ten year old boy can understand him and would know him when he meets him in the road, or when he meets her in the road, as the case may be.

I will say a little more about the devil's reasoning powers. He is the finest reasoner that there is on earth, for where there is no lust or desire for anything, there is no reasoning at all. Now, for instance, if you should find a man's pocket book with a few papers in it that would be of no value to you, of course you would have no lust or desire to keep it; hence, you would hunt or inquire for the owner; but suppose there was one hundred thousand dollars in the pocket book when you found it, perhaps, you would look at both ends of the road and the devil or the lust, or the desire, for that fortune that was in your hands would begin to reason with you, as he did with Eve, and say well I did not steal the pocket book and some body else would have found it any way, and the owner would never have gotten it, and it will make me and all my family a life time pleasure, and happiness, and my whole posterity rich, and we will never have to turn our hands to hard labor any more, and I can educate my family, and dress them, with the fashion, and keep ourselves in pomp and splendor, and upon the whole of the matter

I will just keep the money and no doubt the man that lost it has got plenty any way, and really if he has not, I think it would be about fare for him to live and work hard a part of his life as well as me all my life and perhaps, he swindled and lied somebody out of it, and he ought not to have it, and God wanted him to loose it or he would not have lost it, and God wanted me to find it or it would not have been so, and by this time you have become like old Eve, perfectly satisfied that it is right to keep it; consequently, the devil has deceived you. Just so with many men that is seeking after the offices of our country for their big salaries, their great lust, for the money makes them reason with all the power they have, and put on all the polish and splendor they are able to put on; hence, deceive us and get our votes, consequently, we think it is all fair, just, and right. Now, if this is not a description and history of the devil, I do not know anything about the teaching of the Bible.

We will talk a little about heaven and hell. Heaven is never ending joy, and never ending love, but as to the locality there is nothing in that, just where love, peace and joy is, there you will find heaven; no difference if it was on a high mountain, no difference if it was in a deep hollow of the earth, no difference if it was in the middle of the ocean, no difference if it was in the aerial regions, though heaven cannot be on this earth until it becomes a new earth, from the fact there was a curse put upon this earth for the Adamic sin, which we all have in our flesh. So, heaven is above this cursed earth, and will be until there is a new earth, which God has promised, and God never promises anything but what takes place, for He cannot lie. Now let us see what kind of a place or what is hell. It is a place of agony and torture, no difference where that takes place, if agony and torture, takes place in a palace, that is hell, and if agony and torture takes place in a land of milk and honey, that is hell, or if agony and torture takes place in the ocean and in the whale's belly, that is hell, and if agony and torture takes place in the grave, that is hell. So, we see that Solomon says: "That the spirit of man (which is the spirit of the saints) goeth upward to God that gave it, and the spirit of beast or wicked rulers, goeth downward to the earth, or the grave." So, when a sinner, or unregenerated man dies, his spirit or understanding goeth to the grave with the body, which is hell, or any place of confinement is hell where there is no power to be delivered from that place.

Now, Jonah knew he was in the bowels of some sea animal of which he knew that he could not deliver himself, therefore, it was a hell to him. Supposing that there is an audience of one hundred people at any locality or place, and there is ten of them that have obtained an understanding of some great goodness toward them, or that there was some great good or an inheritance awaiting them, undoubtedly, that ten men would be in a state of extasy or joy; therefore, that would be a heaven for them, and we will suppose

that there is another ten of them, that have received an understanding of some great evil or misfortune awaiting them, undoubtedly that ten men, would be in a state of agony or torture, consequently, that would be a hell to them. There is another ten of that same audience that have received an understanding of some slight good or a small inheritance awaiting them, the joy or extasy would not be in a high degree, but only according to the inheritance, or in other words, the inheritance might be very great; but the ten men only a partial understanding of the great inheritance, and the joy could not be so great because of the indefinite understanding, and there is another ten that only have a slight understanding of the evil or great misfortune that is awaiting them, therefore, their agony or torture could not be very great, but according to the understanding. Now, that still leaves sixty more of this same audience and they have no understanding of good or evil awaiting them, therefore, they neither have joy nor torture, consequently, it would be neither heaven or hell for them. Now, you see that these one hundred people all at one place and at the same time, and ten of them which we find in a complete or perfect heaven, and ten of the same audience in a complete or perfect hell, and ten of the same audience in a partial or slight heaven, and ten of them in a partial or slight hell, and sixty of them only in a quiet or neutrol state or condition as it were, neither in heaven or hell, but all at the same place and time. So, you see that it is not the locality that makes hell or heaven, but it is the understanding, for that is all about a man that is immortal—the understanding cannot die, and that is all that can be about any human but what can and will die. Hence, you plainly see that the understanding is the soul of man, which is undisputable and undeniable by any rational man that will give the matter a considerate thought. The soul, the spirit and the understanding are all synonymous terms, hence, means the same thing, and is the same thing. As to hell being a literal pit to burn the wicked people, that is all a figurative matter, that we finite beings might understand the great torture of hell; but you know the soul is immortal, and at the resurrection the body is to be resurrected, immortal like the soul. So, you see that the literal fire could not burn immortality. To burn with literal fire you would have to have some material substance to burn. Fire in the scriptures means power or is a figure of God as He is a consuming power, and the scriptures teach that it is the soul that suffers in hell, as I said, the soul is understanding. For instance, if you was legitimately informed that you had to be hung on next Friday, you would certainly be in as great an agony and torture, as a man could be put in. Perhaps, you could neither eat, drink or sleep; but let us consider what was the cause of the torture. Would it be the hanging or the understanding of the hanging that was going to take place? You readily see at once that it would not be the hanging for the hanging had not taken place yet. Therefore, it is clear to the mind of any thinking person, that it was the under-

standing of the hanging—hence, it would only be the understanding, soul or spirit that would be suffering. Perhaps the flesh of the body might be at perfect rest or ease and not a pain about it, and yet the understanding in a perfect rage. You will remember that on the night of Christ's crucifixion, or rather the night before His crucifixion, that Christ was in such agony, that he sweated great drops of blood, whilst I would readily say that His body did not have a pain about it; but He well understood what suffering His body had to undergo, therefore, you see that it was His understanding. Now, supposing that in by-gone days that you had understood that your father or brother was dead in a far country and to-day you received an understanding that they are alive and well, and will be at home in a few days, what would be the cause of your joy? Would it be a fact of your relative being alive, or, would it be the understanding of the relative being alive? You see at once that it would be the understanding of the fact, for the relative had been alive all the time, and so had Israel or the Jews been God's people all the time, but they never received the understanding of a saving Christ until Christ came and made Himself known as a Saviour. Then salvation came unto them, (and salvation is deliverance) and understanding of it, made joy. When John, the revelator, was banished to the Isle of Patemus, that would have been a perfect hell to him, but for one thing, and that was John understood his delivery, and he understood his Saviour, but if he had been like poor Jonah, not understanding of any delivery from that place, it would have been a hell. If a man is imprisoned for life then he has a complete hell wherever his abode is; but if he is imprisoned for two years, his anticipated delivery gives him a hope, and joy follows hope. When the unregenerated man dies and his soul is buried with him, he knows of no redeemer, hence, he is in hell, without a redeemer, and any confinement without a redeemer or deliverer, is hell, no difference what the locality is. I think it will be clear to any one's mind what makes hell and where hell is located.

In describing hell and its location, I have said a good deal about the soul and what the soul was. I have also said a good deal about the soul in various places in my essay. I will say a little more about the soul being nothing more nor less than the understanding, which I will give you the scriptures to read for yourselves, and all my readers that doubt the understanding being the soul, I hope you will read all the passages of scriptures that I shall point out very carefully, seriously and prayerfully, and where any of the passages, reads the soul or spirit or understanding, just read the same passages, and use the word understanding instead of soul and see if it does not make good sense, and many cases better sense. In the old Testament or Bible, the word soul means the natural man, body or person, but in the new Testament it means or is the understanding. I will first give the scriptures to prove that the soul means, in the old Testament, the natural person or man. You have

often heard the scripture quoted: "The soul that sineth shall die." You will not find that scripture in the new Testament at any place, and you will only find it in Ezekial 18 and 4, 20, and to prove that the soul in the old Testament in many instances, means the human body—Ps. 16 and 10, where David rejoiced at the understanding that God would not leave his soul or his body in hell or the grave, but that Christ would resurrect it in the last day, and see Ps. 86 and 14, and Levit. 23 and 30, and Ex. 31 and 14. Now, to prove that the soul, in the new Testament is the understanding see Pro. 30 and 2. and 9 and 10, and 8 and 5, 9 and 28 and 5, and Job. 16 and 4, and Mark 12 and 33, and Ps. 19 and 7, and 49 and 20, and 119 and 104, 144, 134, and 147 and 5, and Isiah 58 and 10, and 57 and 16, and Dan. 12 and 10, and Math. 13 and 19, and 1 Cor. 13 and 2, and Rom. 3 and 11, and Luke 24 and 45, and Acts 14 and 22, and 15 and 24, and John 14 and 17, 20. Now, when the above scriptures are honestly and well considered, does not convince you that the soul is the understanding, I am ready to say that it is no use for you to read the scriptures, unless they read to suit you, for if the plain teaching of Christ will not convince you of the truth you are unconvincible, and are determined to believe your own way; but if these foregoing scriptures convince you that the understanding is the soul, then let us next examine the child and idiot and see whether or not they have any soul.

It has been taught all our lives that the poor little innocent babe has a soul. The preachers of this day will teach and preach anything that is popular, and especially to a monied community. There is no common sense in any such an idea, unless you admit that they receive an understanding after death; for you know that they die without an understanding, therefore, they will be resurrected without an understanding. While on this earth they neither knew good nor evil, hence, they had no wicked soul, spirit or understanding, neither did they have any righteous soul, spirit or understanding, but have a promise of a resurrection same as the saints do, or the believer, then if the child dies without an understanding, it certainly will be resurrected without an understanding, and if it dies an innocent babe, it will be resurrected an innocent babe, and, whilst I have told you in some of the preceding pages, that hell did not consist in a locality, but it consisted in an understanding. So, you see that Christ has promised to resurrect the whole Adamic family, young, old, great and small, and when resurrected and made alive, they will have an ever living body, but have no knowledge of good and evil in this world; consequently, they will be in the condition of Adam and Eve before their fall. They were in heaven with God, but did not realize the fact, for there could not be a good without a bad or evil, there could not be an up without a down, nor there could not be a smoothe without a rough; nor there could not be a fine without a course; nor there could not be a sweet without a bitter; nor there could not be a joy without a trouble. So, you clearly see and understand, that Adam and Eve

could not realize joy, peace and comfort, until they were cast out from the presence of God their father, and thrown upon their own resources; therefore, they were in a pure land or place, and with a pure father, and were good themselves, if they had obeyed God their father, or maker; but by their disobedience, the devil was made known to himself, and everything became impure or imperfect, but God himself and his attributes; but the point I am trying to bring to bear upon your mind, is that Adam and Eve in their original condition and original place, were in heaven and did not know it, or could not realize it, and just so with the little angelic babes. They will be in heaven but will not realize any joy in it, from the fact they know no evil, nor know no trouble, or torture, from the fact it had no understanding, spirit or soul, but has received from Christ its ever living body. I hear one say, I do not believe that you make any difference with the child and the animal, or brute creation. My dear reader, you are mistaken, for Christ never promised the animal or brute creation any resurrection, therefore, the animal, or brute creation having no soul or understanding of good or evil, and having no resurrection, there is no more of them for they have gone into nonentity. I heard one lady say that she would hardly want to live if she thought her child had no soul, when at the same time she did not know any more than a monkey what a soul was. Now, my good woman and reader, you ought to be satisfied if your child was in as good place and as good a condition as Adam and Eve was when God created them and placed them in His own kingdom, and they would have remained in His kingdom in peace until to-day if they had obeyed Him, enjoying the sweet union of God, their maker. It seems to me that I have said enough about the infant to satisfy any rational man, or reasonable human. Now, Christ says: "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." So, according to that scripture, and allowing a child to have a soul, your babe would be lost. Oh! but says one, Christ says: "Suffer little children to come unto me, for as such is the kingdom of God." Old Peter, (though a natural man as he was, for that was before the day of pentecost), knew that the little children could not believe and rebuked the people for bringing the little children to Christ; but Christ saw where he could teach a very impressive lesson, said: "Suffer little children to come unto me," and the lesson that he wanted to teach was this: "For except you become as these little children, you cannot enter the kingdom of God." That is, they had no reliance on themselves, but wholly and solely depended on their parents, or who ever nursed and fed them. He was trying to impress on the mind of the Jews, or Pharisees, that they had to lay down self reliance and look to Him as they could not save themselves, and He taught by figures and parables altogether. He saw he could teach a very impressive lesson by the figure of the innocent child. So, I think, I have said enough about the condition of the child to satisfy any reasonable person that is

clear of prejudice and will lay down tradition, and exercise common sense. I will say that I have got two babes that have gone on ahead of myself making their habitation in eternity, and I am well satisfied as to their future condition, but not expecting them to realize facts as I will realize them—neither am I expecting to realize facts as old Paul realizes them, for he will have just as much greater a soul in eternity as his understanding was greater than mine in this world. It is certainly so, unless my understanding is changed after I leave this world, and according to the teachings of God's word. I am not expecting any change after death, except of this vile body of mine. I am expecting it to come up immortal to correspond with the immortal soul, spirit or understanding, that cannot die, and you know that understanding cannot die, for instance, while the body sleeps the understanding liveth until the body awakes, or comes to life again, and just as the understanding was when the body went to sleep, or died, it will be when the body awakes or comes to life again: Supposing the case, that you had one thousand dollars in your pocket book when you lay down to sleep, or die, and that you placed it under your pillow; when you awoke or come to life, did you ever know your understanding to change while asleep or dead? If it did, you might say you only had five hundred dollars and that you put it under your feet, or left it in your pocket, or perhaps, you might say that you gave it to the landlord, but you well know that the understanding does not change while the body is dead asleep. If you understand that it was raining when you went to sleep, you will not understand when the body comes to life that it was clear and windy; or if you understand that Sam Jones was here last night when you lay down you will not understand when you come to life that it was John Smith. Any reasonable person can plainly see that the understanding is the soul; and you can plainly see that the understanding cannot change after death, hence, I think I have simplified it until a half fool could understand the substance of the soul, and also understand the condition of the infant, or those that do not know good from evil. I hope that every reader will read it unbiased, with a contrite heart, open to conviction and pray God's instruction in the faith of the Lord Jesus Christ, the Saviour of all of God's children.

WHAT IS THE HOLY GHOST?

Although I have spoken concerning what the Holy Ghost was at different times in my essay, I will give a few more brief thoughts on that subject, and accompanied with some scriptures in the way of proof as to what the Holy Ghost is. A majority of the people fully believe that the Holy Ghost and the spirit of God is the same thing, which is a sad mistake, and I hope to be able to show it to my readers. The spirit, as I have plainly shown you in the foregoing pages, is undisputably the understanding, for Abraham had understanding, but had not the power of God. Also, we see that Christ had understanding at twelve years old, but we don't see any of His power exhibited until after His baptism was administered when the Holy Ghost descended like a dove and sit upon Him, (that is in the bodily shape of a dove.) He then had the power of God and could do anything that He desired to do, and then ready to tackle the devil anywhere and any way, and the devil never got the upper hand of him no time; neither did the devil ever get the upper hand of any body after they received the Holy Ghost, for the Holy Ghost is the power of God shown or made known in human flesh, or no difference what God's power is in, it is the Holy Ghost. We see an instance of the Holy Ghost or God's power, in a fish who swallowed Jonah. Therefore, we see that the whale or fish, performed a miracle that no man or fish or anything else could have done without the power of God. The whale had power within itself to have killed and eat Jonah, but it had no power to keep Jonah alive within itself. The whale, also, received an understanding to take Jonah out on dry land, or vomit him out on the land, that Jonah might save himself, and go and do the work that God had required him to do in Nineveh. Jonah had a soul or understanding but he had no power of God, therefore, he had no Holy Ghost about him. If Jonah had have had the Holy Ghost, he could have made the whale carry him out to shore or he could have walked on the water. He had the spirit or understanding of God but he had no power of God or Holy Ghost about him—John 7 and 38, 39, will explain the whole thing, or will show plainly that the spirit and the Holy Ghost are different. Now, all christian people admit that every person receives the spirit or understanding at the time of the belief, or in other words, when belief comes that is the time that all parties receives the spirit of God. Now, whilst that is admitted, we see that Paul met certain disciples in Asia and he asked them if they had received the Holy Ghost since they believed, and they told Paul that they had not so much as heard or understood whether there be any Holy Ghost or not, and he asked them unto what was they baptized, and they said unto John's baptism—Acts 19 and 1, 2, and all christians believe that the Apostles had received the spirit, or love, or understanding of God before Christ was crucified, for they loved Him and followed

Him three years before He was crucified, and after He arose He appeared unto a part of the disciples and breathed the Holy Ghost on them which empowered them to forgive or remit sin or retain them in sin—John 20 and 22, 23, and Luke 24 and 49 to 53, and Acts 2 and 33, and 8 and 15, 16 and 5 and 32. Now, as all common sensed people, that claim to be in the family of God, and any part of Bible readers, admit the Apostles to be believers and God's children, during the three years of their following Christ before His crucifixion. I will admit that to be a fact undisputable now if you readers will admit it to be a fact. All I ask you to do is to take the foregoing scriptures, that I have pointed out on this subject and with open hearts, read and study the true principle that is taught, and you will readily confess that the spirit and Holy Ghost are not the same thing. The spirit is understanding, which creates or makes love, and the Holy Ghost is love and power; in the one love comes first and the other love comes last. We know that common sense will teach any one that you could not love anything on earth or in heaven, without an understanding of something good, kind, great, pleasant, beautiful or some superiority in some way or some how; so understanding or belief comes before love. For instance, you could not love a person without understanding that there was beauty about them or something kind and benevolent about them; hence, this matter is too plain to reason on. Now, on the Holy Ghost or power of God, you very well know that you would not give power to any one to do your work unless you first loved them and understood that they loved you. Now, take your own children and if you wanted your work done you certainly would empower the one to do the work that you knew you loved the best, and the one that loved you the best. You very well know that you would not give an enemy your power for he would be certain to destroy you, or put an end to you. So, God always empowered them with the Holy Ghost that He loved, and them that loved Him. I hear some fool preachers and some fools that are not preachers, say that they have the power of the Holy Ghost, and at the same time they have not the sense that they ought to have been born with. It only amounts to holding to a lie to justify themselves in a wrong position, that kind of a wrong in a man only sends him deeper into hell; in place of acknowledging his faults and turning from them that God may be willing to save him from hell. If God saves people for being fools concerning His written word, He will have a good big crowd in His kingdom; but I am not certain they would have sense enough to be good to one another and I know that they would think that they saved themselves, or rather had brought God under obligations to save them, which amounts to the same thing. I feel like I have said enough and give enough scripture to convince any one that reads a chapter a month in his Bible or Testament, so I will leave that for your consideration after reading the scriptures that I have pointed out.

ON REPENTANCE.

There is so much said about repentance and when repentance takes place with a man. Belief and repentance are so closely connected that it is hard for a man to make any distinction between them, but neither one ever takes place until after the regeneration of the soul or understanding. Hence, you see that a new soul would only amount to a new understanding, therefore, no one ever did believe in God until after they got a new understanding; nor no one ever did repent, until after the understanding came. You never believed that a man could whip you until you tried it and found that he was the best man, (that is, I mean a man of equal size) and perhaps you would not believe that a man could cut you out of your sweetheart until he tried it and succeeded, and you could not believe that some old shaggy and ragged looking man, could make an eloquent speech until he showed you that he could do it. So, you see that understanding always has to come before belief. One place you will find that God's word says: "He that believeth and is baptized shall be saved"—Mark 16 and 16, and another place the Lord's word says: "Repent and be baptized every one of you"—Acts 2 and 38. So repentance, belief, hope, charity, love and faith are all synonymous terms, and all meaning about the same thing, and they are all the gift of God, for God says that He gives repentance to Israel—Acts 5 and 31, and He says: "By grace through faith you are saved, and that not of yourselves, for it is the gift of God"—Eph. 2 and 8. Repentance is turning away from a thing, and no one never did turn away from danger until he understood there was danger and no one ever did believe that there was danger until he had some understanding that there was danger, and no one ever did have faith in anything until he had an understanding of the fact, and no one ever did love anything until he had an understanding of some good or beauty about the thing; no one ever did hope for a thing that he never had any understanding of the thing. Thousands of people will say that they hope for things that they know, will not nor cannot be, therefore, that was a false saying, for a man cannot hope for a thing he has no grounds for the hope. A man or person might say that they hope to live five hundred years, but that would be a false, for they did not or could not hope for it, no man could hope for a good rain in five minutes where there was not a spot of cloud in sight. Neither could a person hope for one of his boys to be a girl, neither could he hope for a spring to boil up in his yard. Now, he could desire for all these things for we are made up of desires, for we are always desiring things that we have no business with; but what I am trying to bring to bear on your minds is that repentance, belief, faith, hope, charity and love are all about one thing, and they are a gift, and cannot be reached only by the act of some one else. I can give you love for myself, by my acts toward you. I can give you faith in myself by my general acts in life to all people. I can give you

hope of obtaining a thing by acting and talking like I was going to let you have it. I can give you belief in myself of being a truthful man, or I can give you belief in myself by being a bad man, by killing a few men, and always being drunk and cursing, and cutting up generally. So I can give you repentance. Now, if we are good old neighbors and friends and are mixing and running together and I turn out to be a horse thief and gambler and murderer and a dangerous man you will repent from me, that is, you will turn away from me and walk with me no more, but you could not have repented from me without a cause and my own acts were the cause. Now, you could have been hired to forsake my company but that would have been policy repentance, and I am sorry to say that nine-tenths of the repentance this day and time is policy repentance, and some of the policy is to be honored, and some of the policy is money, and some of the policy is to evade the plow handles, hence, you see that there is but little of genuine repentance of the Lord Jesus Christ. That is on a principle of the genuine love of Christ the Saviour, and before the love of the Lord Jesus Christ is obtained you will have to learn or understand that God is all power in heaven and on earth, and in connection with that you will have to learn that there is no power in you, and there is but one place or way to learn these facts, and that place or way is the written word of God, and when these two foregoing facts are learned, understood, or realized, then the surrender of the person is made to God, which is unconditional—then God makes himself known to him a Saviour; then cometh love, which is after understanding the goodness of God, and at the same time you are able to see or understand the evil of the devil, or the enemy; then repentance takes place and never before. Take notice, this is the genuine repentance of the love of the Lord Jesus Christ, who you have realized as a Saviour. Now, these repentances that the people are talking about coming before the love of the Lord Jesus Christ, are all policy repentances—some for property—some for money—some for beauty—some for honor—some for the purpose of carrying out some evil designs, and a great many for the purpose of getting their living without labor as God told them to do. Now, it seems to me that there has been enough said on repentance to convince any body but a fool, what repentance is and when repentance comes. Everybody knows that a fool never wants to know anything, therefore, he will never give a listening ear and reason on a thing; consequently, when a person gets past listening and reasoning, they are past redemption, therefore, lost world without end. We see that God's word says that "Godly sorrow worketh repentance to salvation that need not be repented of"—2 Cor. 7 and 10. Common sense will teach any sane man that he could not have Godly sorrow and be of the devil, or you could not have devilish sorrow and be of God. So, you see, that nobody but a child of God can have godly sorrow, therefore, as I have plainly shown you that no body but a child of God can repent. Strange as it may seem,

though true as God is living, although, the American teaching has impressed it on thousands of feeble minds who think they have honest hearts, but there is nothing pure or honest except what cometh from God. Those who received their teaching from men received it from a dishonest source, and when these facts are plain to be seen why is it that we still will be lead by men, and at the same time having the divine teaching of Christ before our eyes. God help every body to get out of the mud and mystification, that we have been brought up under, and place ourselves on the rock which is Christ's word, and no longer believe that repentance is a forerunner of the spirit or understanding of God, and no longer believe that you can make your heart act, or that you can teach the heart of a child. You can teach nothing but the brain and mind and it takes God to teach the innerman, or heart, and repentance never took place nor never will take place until after the innerman or heart is taught. So, I will leave the subject of repentance for the consideration of my readers, hoping that they will not believe a thing because I say it, but believe it because Christ says it: "Let every man be a liar but God be true." Amen.

I thought I had closed on repentance, but remembering of hearing some so-called preachers say that repentance was sorrow, and I find that a great many people rather draw an idea that repentance is sorrow. I can safely say that any man or woman that believes repentance to be sorrow has been lead by tradition, never having looked in the true sense of the matter and exercising good common sense. Now, I will call your attention to one passage of the scripture that will give you perfect satisfaction that it is not sorrow. You remember that Esau sold Jacob his birth right for one mess of pottage, (that is something to eat,) and afterwards, he sought it back carefully in tears but saw no place for repentance—Heb. 12, 16 and 17. That is, there was no way to turn away from that trade for it was sealed or fixed in a way he could not get out of it, hence, he wept, mourned and cried in sorrow but could not get out of his contract with Jacob. So, this confirms the matter that it is not sorrow, but it is turning away. To learn more about the trade of Esau and Jacob, see Gen. 25 and 33.

WHEN THE LATTER DAYS ARE OR WAS.

As almost everybody believes that the latter days that is spoken of in the scriptures are yet to come, I desire to give the public a few thoughts and a few passages of scripture to read and think over. I admit that the most of my life was spent before I ever thought of anything else, but that the latter days were yet to come, and, now, the question arises why was it so, when I had the same Bible to read that I have now? I answer, it was because I listened at the hellish traditional teachers that claim to be sent or called by God, and I had no better sense than to believe that they were called by God, therefore, what they said was true, and I never took any thought of things as I ought to have done, and as everybody ought to do, and must do, if they desire to do the will of God. By some means or other, (I cannot tell) I was made to go to reading and thinking for myself as I had the word of God to read which is the only means through which any person on earth can learn anything of God, (that is His word accompanied with rationality or the power of reasoning) and that nature which was given us in Adam, has the power of reasoning in it. Whilst there are various powers of reasoning, some have very great powers and some very little, and some medium. As to the cause of these facts, I cannot tell. I see the same thing in all creation even in the seed of the earth. I see large, small and medium seed, even of the same kind of seed, and I see the same thing among every species of animals, that is giants, small and medium, but according to our ability and reasoning power is all that requires of us, but the mass of us lazily, sluggishly and carelessly sleep over our duty; but I trust and pray in the future that we may be waked up to a sense of our duty and industry of our thinking faculties and take the constitution and principle of everything for our guide. This government has a principle and constitution to go by. Every organization on the earth has a principle and constitution to go by, and God has a principle and constitution to go by and His principle and constitution has no policy in it, but altogether on principle, therefore, let me beg or beseech every reader of this book to no longer follow after policy going leaders but take the principle and constitution of everything for your leader, and you will be pleased of yourself and you will please all good people, and the greatest of all you will please the God of high heaven; but do not understand me to say that you will please the majority of the people, for you certainly would be in the minority. But I would rather please God than to please everybody on earth; then, if God is the one that I would rather please, it certainly is His constitution and way bill that I desire for the man of my counsel. Having been a close observer of His English written word for the last few years, I have discovered many erroneous ideas that are prevalent or common in the country, and this idea of the latter days being yet to come, is one of them. The homestead or

schedule law was made by corrupt men, but claimed to be a friend to the poor laboring and oppressed man, but it is one of the grandest curses to them of anything on earth, for it cultivates idleness; it cultivates sluggishness; it cultivates indolence; it cultivates hard down laziness; and the worst of all, it cultivates low down rascality; for if this law had not been made they would have had no protection for none of the above heinous practices. Therefore, when they made a contract they would have been very careful how they made it and when they made it they would have used all the energy, industry and shrewdness, they could possibly have done in order to meet the case. Wherever there is a will there is a way; consequently, you plainly see that the schedule and homestead law was a curse to them, and not only to them but a curse to industry and honesty, and likewise the preachers are a curse to the cause and true understanding of God; for the mass of people being brought up with the understanding that the so-called preachers know the true teaching of God, they fail to search for themselves and take preacher's words for their guide, when, if they had no preacher to rely on they would diligently search the word and way bill of Christ. Hence, the way bill of Christ would hold us on the narrow track which leads to life everlasting. The people in the day of the law had no so-called preachers preaching what the law meant and what would be the consequences of the disobedience of the law, for they had the law to read and they knew what the law said, and they knew what the penalty of the law was, hence, they relied on themselves, to understand the law as it were written in their own tongue. Now, all men that claims christianity admit that all scriptures were written by inspiration of God, the only ruler; and we have to admit that fact, because God's word says: "All scriptures were written by inspiration." Now, that being a fact, how could any man be a teacher of inspiration unless he was an inspired man? You see at once that a half fool knows that a man could not teach inspiration unless he was an inspired man, and yet we have all been such fools that we would look to poor weak, sinful men for our teachers and guides, until we would catch up with him in adultery, or swindling somebody, or running away from his country, and leaving a wife for some one else to support, and debts for some one else to pay, or never to be paid; but thanks be to God, such occurrences have been profitable to some of us. It has caused us to go to thinking and considering the corrupt platform of tradition we have been standing on; and if we can go to thinking we are safe, for common sense will lead us right. So, now let us exercise a little common sense on when the latter days were, or is, but I will not give you the writer's word to consider on—I will give you God's word—Heb. 1 and 1, 2, and 2 Tim. 3 and 1, and 2 Peter 3 and 3, and 1 John 2 and 18, and Jude 18. I hope you will read these passages carefully, particularly and honestly—Heb. 1 and 1, 2, will emphatically teach that the latter days were in the days of Christ and the Apostles, as plain as twice 2 are 4. Now, if these

scriptures do not teach that fact to you, it is no use for you to read the scriptures.



ON SCRIPTURAL MEANING OF WORLD.

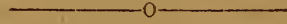
Now, we desire to talk a little about the word world in the scripture. That word, certainly, in the most cases in the scripture means sin, and there was no world until Adam and Eve sinned, then their temporal bodies became sin, and, also, a dwelling place for the souls or understandings of Adam and Eve, to dwell in. Until they sinned there was nothing but Heaven, for the earth was good, and everything was good; consequently, all was Heaven, and God, Adam and Eve all seemed to be together, until they sinned, when He could no longer look upon them, and cast them out of the garden and put a curse upon the earth. Now, Christ dwelt in the body of flesh which, was the world, but He was not of the world, or sin; also, the Apostles dwelt in the world, but they were like Christ. They were not of the world, and when the man is regenerated and borned again, that new soul or understanding becomes to be an indweller in the human or sinful body, which the scriptures teach that it is sin, and is of sin until the flesh is made holy, or dead to sin, which all the Apostles were in that condition, and never sinned while they lived, that is after the day they received the power of God, on the day of pentecost. However, some of them received the Holy Ghost or power of God from Christ the same day that He arose from the grave. For proof of this fact see John 20 and 19, 20, 21, 22, 23. You will see that when He breathed the Holy Ghost on them, that He said to them: "Whosoever sins you remit, they shall be remitted, and whosoever sins you retain, they shall be retained." I do not know how many of the disciples were there, but I know that Thomas was not there, for proof of that see John 20 and 24, but after the day of pentecost they were all endowed with power from on high, or with the Holy Ghost, and could forgive sin, or do anything that Christ could, while He was on earth, for the power that God gave Christ, He gave that same power to the Apostles, and it remained in the body of flesh or world until the second coming of Christ, which we desire to reason and give some scriptures on the subject after we get through with the subject of the world. Now, let us notice that Christ told the Apostles that He would come at the end of the world. The Apostles seemed to want to know what should be the sign of His coming, or the end of the world. He told them that many should come in His name and deceive them, and there shall be wars and rumors of wars, but told them "not to be troubled for all these things must come to pass, but the end is not yet, for na-

tion shall rise against nation, and kingdom, against kingdom, and there shall be famines, and pestilences, and earth quakes, in divers places, all these are the beginning of sorrows, and told them that they should be delivered up to be killed; but them that endured unto the end should be saved, but said except those days be shortened that no flesh should be saved but said for the elects sake those days should be shortened, and He further told them or said to them this generation should not pass until all these things be fulfilled." Now, if Christ's coming did not take place in the days of the Apostles, I do not understand his address to the Apostles, and I have shown you scripture to prove that those days were the latter days and I will give you the scriptures to prove what the world is, and the end of the world. First read the 24 chapter of Matthew very carefully, with the following references: Rev. 1 and 3 and 3 and 4, 11, and 22 and 6; 7, 12, 20, and Phil. 4 and 5, and Heb. 10 and 25, 37 and see Rom. 10 and 18 where it reads that "their word went to the end of the world," take notice it was spoken in the past tense, and see 1 Cor. 10 and 11 and see Ps. 22 and 27. You will take notice that the world was the tabernacle or the fleshly body of the believing family of God, or the faithful family of God and the fleshly body or world was framed or erected by faith, or rather by the word of God, through faith, for proof see Heb. 11 and 3. Now once in the end of the world He appeared to put away sins, and for proof see Heb. 9 and 26. So you clearly see that Christ and the Apostles were in the latter days and their end was the end of the world and the Apostles witnessed Christ's second coming and then all righteousness was fulfilled. We see Daniel speaks of this thing in his prophecy of punishing the transgression and make an end to sins and seal up the visions and prophecy see Dan. 9 and 24. And you see that the angel told Daniel that he had come to make him understand what shall befall thy people in the latter days. You will see clearly that was at the end of the prophecy and visions Dan. 10 and 14. I trust you will bear it in mind that Christ and the Apostles were full and equal brothers, heirs and joint heirs together. And all the sons of God was equal with Christ after Christ came into the world, for they were dead to sin; therefore, they had no sin for you well know that anything that is dead cannot act. Therefore, their flesh was the same as Christ's flesh for, He (Christ,) had all the infirmities that a natural man has with the exception of sin or lust or in other words, was dead to sin, therefore, they were a oneness—one body and one mind. You will see all that believed was to sell all the goods they had, for it was impossible to serve mammon and God and for proof that they sold all they possessed see Act. 2 and 44 45 and 4 and 34. They were to possess nothing of this world only their infirmities of the flesh, for Paul said that the goods of this world was as dung to Him (that is nothing to Him,) see Phil. 3 and 8. And Paul said Christ was tempted in all points like as we are, yet without sin, (for proof see Heb. 4 and 15). You remember in the 7th chapter of Rom. that

Paul said they were dead to sin, therefore they could not sin and in the 3 and 9 of 1 John you will see that John said: "Whosoever was born of God could not sin," therefore you well know that they had no sin, or they could not have been dead to sin, and you well know that there are none of us in this day and time that is dead to sin, for we are full of sin and lust after the things and goods of this world, and every man is drawn off more or less after the lust of this world, hence, there is no use of counting us believer's, as the believers in the latter day, or days of the Apostles. Now, before the days of Christ and the Apostles, the people had divine written law to lead or govern them and they knew nothing only to abide by what the law said, or if they failed to obey or comply with the law they did not expect anything else but to suffer the penalty of the law. Hence, they believed it was right to do so, and if the penalty was to take life they thought it right and cheerfully consented to the execution of the law; but when Christ came, which was the end of the law, or in other words, the end of sin for the law was sin, for that was the only way they could know of sin. It was sin that killed Adam and Eve, which brought death upon us all. Now, it was not lust that killed Adam and Eve but it was lust that caused disobedience, or in other words, it was the devil, that caused disobedience. Therefore, you see that disobedience is sin, and killed. Now, if there had been no law, there could not have been any disobedience, hence, the people never would have known of sin. Then it is very plain that the law was sin. Then you see that Christ fulfilled sin or fulfilled the law, and was the end of sin, or was the end of the law. Now, the Jews believed in the law very strong; they also had the inspired prophecy which told them of the coming Messiah or the Saviour, and when the Saviour came they did not or would not believe in Him, whilst they always believed in the law and He was the law, or the end of the law, of those that believed in Him, and He said to them, "if I had not come you would had no sin, but now you have no cloak for your sin" "and if I had not done things that no man ever did, you would not had sin," for proof—John 15 and 22, 23, 24. Now, all I ask the readers to do is to read and go to honest thinking. My whole desire and intention of writing this little book, was to get people to go to thinking, for that is the title that I have given this little work. That is a help or admonition to thinking. One more thought about the Mosaic law. If it had pleased God to have inspired men enough to have taught the people the law and prophecy by word or mouth, He never would have inspired writers to have written the word; but you see it did not please God to teach it by mouth; hence, He had it written in their own language that they might all understand when they did right and when they did wrong, that they might understand what the penalty was; therefore, they did not have to take no man's word for it. Now, as to the inspired prophecy, no one understood that except the inspired people, neither could any man on earth to-day understand anything about

prophecy, except by the Testament teaching of its fulfilments; therefore, we can look back to the prophecy and then take the Testament and unravel a great deal of it, for we can see all along where the prophecy had reference to the Messiah or Christ that made the fulfilment. Now, as Christ or God saw that the old covenant or law was waxing old and was defective, He saw proper to write a new law or word which should never grow old, nor never pass away. And He saw proper to write it in a language that everybody might or could understand it, and read for themselves, for it is written as plain as the old law and it was written so plain that a way-faring man, though a fool, could not err therein. Consequently, the hellish designing preachers, that have lay up in the school-rooms and in the shades of the old sturdy oaks studying how to mistify the plain language of Christ in order to make the poor laboring man look to them for counsel and interpret the scriptures for them that they may live off of the labor of that fool class of people, when, at the same time, if they would stop and go to thinking with the brains of a monkey they could see that the preachers were a worse destruction to the scripture walking people than the sap-suckers are to a thrifty orchard, and they remind me more of sap-suckers in orchards, than anything I ever thought of. They will go into a good thrifty community with a strong church and go to sucking, and they will suck and peck, and suck and peck, until it is sucked and pecked to death, and away they go to another community hunting for another thrifty church and community, hence, sucking the vital blood of the whole country, and living on the fat of the lamb. I am of the opinion that the best thing the church-going people could do, would be to spend some of the money that they are giving to the preachers, for powder and bird shot, and shoot at every sap-sucker they can find and go to doing their own reading and praying, and it will be like fertilizing their orchard. Their church-going body will get thrifty and strong and would soon get rid of the sap-suckers and spasmodic and poliey christians. So the body would be a people of a pure design. The church government and political government is precisely in the same condition. There never can be a remedy in either one, until the sap-suckers are killed out, for the exhaustion from the suction is so great that all the recruits, and fertilization that can be procured will not, nor cannot keep up prosperity. The first thing in both governments is to knock down the salaries until the sap-suckers will get poor, and continue knocking them down until they would perish out. Perhaps, that would beat shooting them with your bird shot, as you might cripple some of them and we would still have them to work for and maintain. Now, my readers, in solemnity, I ask you to think about it. I repeat again to think about it, and after serious thinking, I am persuaded that there are not many sane people that would want a poor, corrupt, rotten vain, and lustly man to blaze their way to heaven instead of the pure divine word from under the hand of divinity. Think about the man in the

pulpit standing so bold and preaching for the money and not caring for your soul. Then think about it, and read for your own soul or understanding.



WASHING FEET.

Now, a little about foot-washing; but I do not desire to say much about it, for every common sensed man ought to know that there are no such requirements among us or since the days of the Apostles, for we see no evidence where they ever extended it even among the Saints. Now, the idea of the addresses that were made to the Apostles of being addressed to us, is all a piece of tom foolery, for He commanded them to pray for their enemies and He commanded them to pray without ceasing, and He told them that they might ask whatsoever they would and it should be done unto them, and you well know that we might ask our lifetime for a thing and we would never get it, and you well know that we can not pray for our enemies for prayer is love and prayer is a sincere desire of the heart, and furthermore there is not a Saint on the earth to-day nor never has been since the days of the Apostles. So, if you was to wash some ones feet you would fall very short of washing a Saints feet, as there, perhaps, has not been one on the earth in 1800 years. Now, I have heard this foot-washing debated on, by what was called able men in the associations and a great deal said, and nothing to the point. This is enough to notice that they never did extend it to any church at all, and then why would a man contend for us poor vain and proud and lustily hearted people to wash feet and call us Saints. If a man will show me a Saint on the earth to-day, I will agree to show you hair in the palm of his hand. In a word the whole business of this foot-washing in our day is a mockery, or for the want of common sense exercised. Christ always taught the pharisees or Jews that anything that was necessary to do, or ought to be done, to do it Sunday or Monday and that which was not necessary, not to do it at all, and if a person does anything without a desire, it is mockery.



ON THE LORD'S SUPPER.

As I have been writing a short article on the subject of foot-washing, I desire to write a short one on the subject of what is called communion at the Lord's table. Whilst the foot-washing has been

a subject of discussion among the noble and grand leaders of the church people for many years, though the most noble, and vain, proud, and highest-toned people, almost universally oppose it, but not so much on a principle. In their estimation it is to some extent a little degrading or dishonorable, whilst I am sorry to think that there is a people that is not willing to stoop as low as our Grand Master and Saviour Jesus Christ, at the same time there are plenty of such people on this earth and drinking the water He prepared for us. Now, on the preceding page you see that I oppose foot-washing, but it is on the principle of its not being taught in Christ's sacred word, for if I know my heart I would willingly get down on my knees and wash a pauper's feet if I understood any requirement so to do. The subject of the sacrament has never been a matter of discussion, but the great, and small, poor, and rich, have universally fallen into the truth and validity of partaking of the Lord's supper; but have ever been growling and grumbling about who are eligible to the supper, and at the same time, not a single man or woman on the earth is eligible to the supper, nor never have been, since the days of the Apostles and Saints. While I have frequently, in my life, partook of it, but not discerning the Lord's body as those perfect Saints did in the days of the Apostles, but I, like the multiplied millions, suffered the blind leaders, who claims to come in the name of Christ, to draw me off after their footsteps and teaching, never thinking one time that I had a letter from under the hand of Christ's divinity, which would lead me and the multiplied millions on by the still waters of eternity, but following on after the tradition of my blind leaders and surrounding country, which is painful to my soul, when I take a retrospective view of my footsteps in past life, that was directed by the tradition of the leaders in my mother country, my heart is made to bleed, whilst I believe that my blood is upon the hands of the vain and hypocritical leaders of my country, at the same time I only liked the waking up of one nerve and that was the thinking nerve. So, my fellow readers, I trust you will all go to thinking, reading and searching and making God's divine word your leader, in place of the hell designing, proud, grand, educated and fictitious theologians of the fast-day and time, who are living in ease and on the fat of us poor laboring fools who have never waked up their thinking nerve. Doubtless, you have discovered that I take the position against the proud world that there is not a syllable in the New Testament advocating or teaching the people of this present day to partake of the Lord's supper that He administered to His Apostles the night of His crucifixion, or rather the night before He was crucified in the morning. Now, "He that eateth and drinketh unworthily not discerning the Lord's body eateth and drinketh damnation to their own soul." Read the latter part of the 11th Chapt. of the 1st Cor. from the 20th verse to the end of the chapter, you, perhaps, will discover that some of the Corinthians eat the bread and drank the wine gluttonously, not discerning the Lord's body, and none of

them could discern the Lord's body, but the saints who had been endowed with power from on high. None of the rest of them could discern spiritual things. The sacrament was only for those that were perfect in love discerning all spiritual things, who were those that were made supernatural, by some power from God of some kind of gifts—some of one thing and some of another. Now, notice 1 Cor. 2 and 14, 15, 16 and 3 and 1, 2, 3, 4, and you will see that Paul very plainly tells you "that no natural man can discern spiritual things." It is very clear to the mind that a portion of the church was perfect and understood spiritual things while there was another portion that were natural men like we are as babes in Christ, and nothing but the power of Paul or some other Holy Ghost man which originated from God to Christ and from Christ to the Apostles could make them able to eat strong meat, and none could eat the strong meat but the saints, and the saints were the Apostles, Bishops and Elders, who the Holy Ghost or power of God made them overseers over the flock—Acts 20 and 28. The preachers have taught the people that what they call a regenerated man is not a natural man, but a spiritual man, and can discern spiritual things. Grander fools never were on the earth. Whilst I admit that I never knew any better until I quit my tradition and took God's naked truth for the man of my counsel. No man can, nor never did know or discern anything of a Godly nature or in other words, a spiritual thing, except he was a supernatural man, and I emphatically say that there is not a supernatural man on the earth to-day, and no man can discern the body of Christ unless he was a supernatural man. Now, you see, who is eligible to the Lord's supper.

I have been giving you some of the writer's talk I will now give you some of God's talk, which I hope you will examine very closely and search out all that is in it with an honest and prayerful heart, not considering whether or not, it gives your whole life time to the devil, and if your honest thinking, reading and praying shows you that your work thus far, has been for the devil, ask God to help you to give the balance of your time to him, and if you ask God for counsel, be sure and take His counsel, in place of great men's counsel, and the first thing for us to do, is to tear from our hearts the doctrines of men, that we may have clean hearts for God to write on, as He said He would write His law in the hearts of men or His people and they should be to Him a people and He would be to them a God; but it is a mistaken idea if a man thinks that God will mix His writing with great men's writing, for He said that His foolishness was wiser than great men. Now, read as follows: Heb. 5 and 14 and 1 Pet. 2 and 2 and Eph. 4 and 13, 14 and 1 Cor. 13 and 11 and 14 and 20 and 2 and 6 and Phil. 3 and 15 and John 15 and 15 and 16 and 25 and Math. 16 and 23. The last reference which is Math. 16 and 23. I want to call your special attention to (as all Christian people admit) that the three years of the Apostles following Christ that they were believers, or in oth-

er words, they were christians, and that being admitted let us notice and see if old Peter was not a natural man, when He told Christ that these things should not come upon him. Notice what Christ said to him: "Get you behind me satan, thou art an offence unto me, for thou savourist not the things that be of God, but those that be of men." It is clear to the mind that Peter had no understanding of spiritual things, although He loved God and believed he would die by Him, but still He was nothing but a natural man like us; but take notice, this was before the day of pentecost, when He was endowed with power from on high. After he had received the Holy Ghost he could discern all spiritual things, and savourist or relished the things of God, and not of men; but we are like old Peter was before he received the Holy Ghost: We think we love God but we love ourselves better. We relish the things of men, for we still have our nature and we will ever love nature as long as we have nature and that will be as long as there is a living man on the earth, or as long as a drop of blood runs our veins. Now, read your scriptures with an honest heart and cleared of tradition, with serious prayer to God, and after all this is done if you think that you can discern spiritual things and discern the body of Christ then go on with your sacrament, but ask yourself what you understand about the body of Christ any more than any other man that can read as good as you, and what other way do you understand about the broken body of Christ than what you always understood? There is scarcely a sane man in the State of Georgia that can read properly, but what would say that he believed that Christ was crucified for our sins, and that He rose again on the third day and went to the right hand of God the father, and what makes him believe it? It is simply because the Testament teaches it, or plainly says so. Then ask yourself what makes you believe it? Is it not because the Testament says so or is it because some great man says so? Or is it because God has visited you in the grove or closet? There is no one that believes that God lies, but on the contrary every common sensed thinking man, knows that God is truth and that He cannot lie, simply because God says He cannot lie, and we all believe God's word, except some reckless being that has legions of devils that knocks and tears down as he goes. We all believe that God can save us, and will save us if we will go His way and ride in His vehicle, and wait for His good time; but His manner of traveling has not got style enough, no fashions about it, neither is there enough of beauty about it—no luxuries on the boat or vehicle. There is not enough fun on His vessel. I cannot have my way as I wish to, and his passengers are too poor, plain and common—that kind of company does not suit me—consequently, I will trust myself a little while longer any way, for my associates are a better, or higher-toned class of people, and I can enjoy myself better, and participate in all the luxuries and fun of this world, and on he goes, and never has he doubted the veracity, truth and certainty of God or His word the first time in his life but

believes in God as much as anybody and has the utmost confidence in God, and never doubting God nor His word any more than he doubts that he was living.

I hear one say, what is the matter with a person that does not doubt the existence of a God, nor doubts His word, and believes in the ability and power of God? Nothing in the world sir, but the confidence he has in himself and his passport, he has got to find out, see or understand, that His conveyance will not ride the waves throughout eternity. He then surrenders his ability, his passport, his vessel, and launches on the one that he has ever understood to be a safe and certain passport. Well, says one, why did he not take it at the outset, if he never doubted it? Because the old ship of Zion was not grand enough for him—there was not enough beauty about the old vessel; it was too plain; there was not enough luxuries—the seats were not as downy pillows—the Captain was too strict in his government—the Captain did not allow him the privileges that he desired. Hence, he proposed to take the finest and grandest looking vessel, and knowing at the same time that the old plain boat or vessel, was the safe one. Therefore, he let his proud and fantastic heart lead him contrary to his better understandings. There never has been but two ways and two powers on this earth, and they are these: A right way and a wrong way, and the power of God and the power of the devil, which is pride or lust, and but for pride and lust these people would have taken the old ship of Zion at the first, knowing that it was an iron clad vessel.

The power of God is not new to any one on earth that is rational and understands the English language, or any other language that conveys the supremacy of God to the mind or rationality; but we, or the devil, are hard to convince of our weakness, or nothingness. The people in ancient times believed that they had power within themselves to go up to heaven, and undertook to build a tower to walk up to heaven, but God convinced them that they could not do it. Whilst they never doubted God's power, but they relied on their own power. They imagined that they would have a nice thing of it when they got their conveyance to heaven completed. They thought they could occupy both heaven and earth just as they saw proper, and would be independent to God, and yet occupy His kingdom. The devil is one of the most independent beings that ever was on earth until he sees or understands that he is overpowered, and he well understands and always did, that he was not able to withstand God; therefore, never wanted to meet right up with God face to face; but sought his own way and where he least expected God. Christ said: "He that believeth and was baptized should be saved," and we see that the devils believed but did not receive baptism. Well, what did devils do after believing? They trembled—James 2 and 19. Why? Because they could not receive the baptism of God. Why? Because God would not impart it to them. What kind of baptism was this? It was the bap-

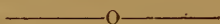
ism of the Holy Ghost or the power of God, and God never baptized anybody with His power that trusted in any other power but His. You will notice that old Peter before he was baptized with the Holy Ghost, he loved God supremely to any one else, but he shows that he trusted in his own power, and told Christ that he should not be killed, etc.—Math. 16 and 22, 23, as much as to say I am here, but Christ told him that he relished or savourist the things of men, and on the night of the arrest of Christ you see he still trusted in himself and cut off one of the high priest's servants ears; but, bear it in mind that old Peter was like we are to-day, a lover of God but a natural man. Hence, he could not discern or understand the things of God, and at the same time, he had been under the teachings of Christ for 3 years, and he had told him or them all together, divers of times that he would be scourged and put to death, and that he would rise again the third day, etc., but they could not understand it, nor never was able to understand it whilst Christ lived in the flesh.

My opinion is that Christ took a great deal of pains in talking and teaching the disciples while they were with Him; but it was like you and I traveling in the dark, but you are acquainted with the country and things of the country, and you will tell me as we travel along right here stands a big tree, and I had never seen a tree nor heard of one. You see at once that I understand nothing from what you have told me, and right on the other side is a big field with a fine growing crop of corn, and I never had seen a field of corn, and just a little further on is a creek with a mill on it, and I had never seen or heard of a creek or mill, and just bejon the creek there is a town, and I had never seen a town nor heard of one, and you took a great deal of pains in describing all these things in this country, yet I would not have understood anything about it, and you leave me in that condition, I never would understand or know anything about it; but you were to send me back the power to understand all things, I could then look back to that country that you had told or described to me, and understand what a big tree was, and understand what a big field of corn was, and I could understand what a creek and mill was, and I could understand what a town was, hence, I could look back and picture out the whole country, as it were discerning the Lord's body, and if I had eat and drank before I had received the power to have discerned that country or the Lord's body, I would have eaten and drank damnation to my own understanding, or soul. Now, by a close examination of the scriptures that I have pointed out in the last 30 or 40 pages you will find that all the believing family of God was the Saints or those that had some power or gift of God bestowed upon them who were overseers over the flock of lovers of God or Christ. And in those days the flock of babe's in Christ, or lovers of Christ who were destitute of any power of God and being natural men (as we are,) had no other source to look to only the saints who watched over the church or lovers of God, and ministered to them

and strengthened them, by performing their gifts which were some of one thing and some of another, thus going on in this manner throughout the latter days, which were the days of the Apostles, and when the latter days ended, the Apostles had the gospel, or Testament completed, according to God's will, which now stands in lieu of the saints in the latter days. The Testament is now our overseer, guide or leader, or in other words, our constitution and we know nothing only what it teaches, and it teaches to all alike, and always one way. Now, while everybody admits that we have one Lord, and that is the invisible God, and that we have one word or constitution, and that is the New Testament, and that we have but one faith, and that is the faith of the Gospel which is the New Testament. Now, you can see at once if we would get off board of all the great, noble and fantastic vessels that are made by the vain, proud, haughty and hypocritical men, and get on board of the old iron clad ship of Zion (which is the gospel and way bill of Christ) it would bear us over the waves of the boisters deep into the land of Canaan, where no evil dare to come. Now, I desire to ask you theologians and doctors of divinity, when and where did you get your knowledge of theology or divinity? How long was you learning your theology? Who was your school master and what sort of language did he teach in? Now, I can tell you where some of our ancestors were when they received their power of theology or God. Christ in the flesh received His power or the Holy Ghost in the river of Jordan. When John baptized in the river the Holy Ghost came in the bodily shape of a dove. He then went out and commenced his miracle and preaching, and God was his teacher and used the Hebrew or Greek language and only give one lesson and I can tell you where the Apostles were when they learned theology. They were in Jerusalem, and were taught in all the languages and were taught in one lesson. Then they understood all that Christ had told them while they were natural men, and could not discern the things spoken to them until they became supernatural. If you divine or theologians will convince me that in grand language and in high schools, I can learn the things of God theology or divinity, I certainly will start to school although advanced in age and declining very fast, and if you will go to raising the dead, and giving the blind sight you can soon make me believe that there is theology in those high schools, whilst my present opinion is that theology is as far from those schools as the east is from the west—for the devil is the school teacher and has the devil's children for his students—for if pride is not the father and mother of those schools, and pride is not vanity and vanity is not of the devil, God's divine word teaches me wrong, whilst I confess that I know nothing of God and his attributes only what His word teaches me, for I cannot discern or understand any more about Him, than He tells me of Himself by His word. Now, if there are any that are of ripe age, or perfect, discerning the Lord's body, or spiritual things, it surely is a theologian, who have annexed to their names

D. D., and if that class can barely discern the Lord's body, or spiritual things then where is the poor unlearned man? What can he discern about the Lord's body? What can he do commemorating the Lord's body by eating and drinking? He can eat and drink damnation to his own soul, or understanding. Then if he understands and believes that the Lord's body was sacrificed and put to death for our sins, where is any common senséd man that does not understand and believe the same? For His word teaches it plain for anybody to understand; and there is nobody that believes that God is a liar, but believes He is truth and teaches nothing but the truth in His divine word. Where is the man or woman that does not believe there is only one God? Where is the man or woman but what believes that our common Bible of the United States is the divine word of God? Where is the man or woman that does not believe the divine word? Where is the man or woman that does not believe that Christ died for sin and would resurrect the whole Adamic family? Where is the man or woman that does not believe in a heaven and a hell? And how does one man or woman know any more about heaven and hell than another except those that have gone there? What does any man or woman know about heaven and hell, except what God's divine word says or tells them? And does it not teach every man and woman alike that reads it? And how is it you may know that you have passed from death unto life? St. James says in the 3 and 14: "Because we love the brethren." How do we know that we love a brother when at the same time do not know when we have met a brother? And where is the brother that we can lay down our lives for, as the 3 and 16 of James says? Now, Christ said: "The brethren were the ones that done the will of God." Then, how can we know the will of God? We know nothing about the will of God except what He has told us in His written word. Then does not every reader of His word understand God's will? Then, does anybody on earth to-day do the will of God? That is a very easy question to answer. No, not one. Then is anybody eligible to the Lord's supper that does not do the will of God? Then, you plainly see that nobody but the saints were eligible to the Lord's supper. Then, have we who have been participating in the Lord's supper been eating and drinking damnation to our own souls? God forgive, for we know not what we were doing. Now, if these deceived and hypocritical so-called mouth pieces of God had not got us taught and confused we would have understood our duty by taking the plain word at what it taught, but being raised up in the belief that God called and qualified preachers in this day and time, we confided them more than ourselves in the understanding of the scriptures. Therefore, we have never been able to get right down to exercising common sense, and reasoning as we ought to have done, and as I hope and trust we will do in the future. Now, I have said and reasoned a good deal more on the subject of the eligible ones to the Lord's supper than I anticipated, and all I ask

the reader to do, is to go to thinking and reading the scriptures that I have pointed out and do as Christ says: "Examine yourselves and see whether you can discern or understand spiritual things or not," and ask yourselves what more you know about the Lord's broken body than anybody else that reads the Bible or rather the Testament. Those saints could discern or understand the Lord's broken body, and never had seen the Testament, for it was not written in those days. Now, although we have multiplied thousands of so-called preachers, supposing you had no Testament, what would you know about the broken body of Christ, and if the Testament is your dependence, how came you to know more than anybody else that had the same book? So, now do your own reading and thinking, and do your own eating and drinking. As to myself, I shall do no more eating and drinking commemorating the Lord's body whilst I live. Trusting that God will not charge the sin of eating and drinking to me as I knew not what I was doing; but by false teaching I thought I could discern the Lord's body, while I plainly see that if I can discern it, that everybody can discern it, and I will now have to be convinced that everybody should commemorate the Lord's body that has the word of Christ and does not deny its truth or that believes its truth, before I will ever eat and drink any more. It is just one of the two facts and that is this, it is for everybody that believes the truth of the Testament, or it is for no body since the days of the Apostles or since the Testament was completed; so no natural man can discern spiritual things—1 Cor. 2 and 14, 15, 16, etc.



WHAT PRAYER IS.

Prayer is a very common word and is a very common thing for people to propose to teach it, which is a false proposition; for no man can teach anyone how to pray, for prayer is the mind and desire of the heart or innerman, which no human on earth can teach. It is taught by God or the devil and God never did hear or answer the devil's prayer. He always answered His own prayer or the prayers of the saints or His divine people. Christ never did command anybody to pray but His Apostles, but prayed often himself, and there was no prayer ever answered but His and the saints of God or Christ. We see that Christ thanked His father for hearing Him when He raised Lazarus from the dead. But He said: "He knew His father always heard Him, but because of the people which stand by, He said it, that they may believe that God had sent Him"—John 11 and 41, 42. Christ always prayed to His father and gave thanks to Him and He commanded the disciples to pray.

but never did command a sinner or wicked person to pray but instructed the Apostles to pray in many places and times—Math. 5 and 44 and 26 and 41 and Mark 11 and 24 and 13 and 33 and Luke 11 and 1 and 18 and 1 and 21 and 36 and John 16 and 26 and 17 and 9, 20 and Luke 22 and 32, 44 and Math. 17 and 21 and 6 and 5, 6, 7, 8, 9 and Luke 6 and 12 and Math. 23 and 14. Now, these are about all the places that Christ said anything about prayer, which I hope you will examine them and see who he has commanded to pray, then you will find many places where the Apostles have instructed the saints to pray and have prayed themselves. No one can never pray until they receive the spirit of prayer, and they never receive the spirit of prayer until they receive the spirit of God, or in other words, the understanding of God. It is impossible for anybody to pray for a thing that they do not desire and it is impossible for anybody to desire a thing within himself, or in other words, you cannot give yourself a desire for anything on the earth, and if you do desire a thing it is impossible for you to help it. Now, a person can practice a thing that they do not desire, and they can keep from practicing a thing that they do desire, and there are many things that we practice that we do not desire, for instance, we practice, or at least some of us practices hard labor in the hot sun, that we do not desire, and some of us whips or rebukes our children when we do not desire to do so. Well, says one, what makes you do it if you do not desire it? Because of a responsibility that is hanging over us. An honest person feels it his duty to work and support his family, and everybody that wants to raise good and industrious children feels it their duty to draw the reign over them in order to keep them in their proper place, and there are many things that some of us practice that we neither desire it or dislike it, but merely because we have been raised up in that way and cannot see any impropriety in the thing or practice, but really not caring anything about it, any more than you rather feel a duty to keep up a practice that your mother or father taught you in your raising; but at the same time, never taught you to desire it. If the raising and practices that we were raised up under would make us love or desire a thing, the most of us poor people would desire to work, but common sense will teach anybody that no one can have a desire for anything until they can see or understand that there is some beauty or some good or interest in some way or other.

There are multiplied thousands of people that raise up their children to pray every night and morning; hence, making little bits of fellows memorize a prayer and repeat it which is one of the greatest non-sensical practices that ever sensible people indulged in. Any reasonable sensed person well knows that old, young, great or small might practice praying prayers, (so to speak) a mile long and pray them every day they lived, yea, they might pray them without ceasing, and except it was a desire of the heart it would not be worth the pur of a cat, for the pur of a cat is a natural thing with

it, and praying without a desire is mockery, hypocritical and of the devil, and as Christ says in the 6th chapter of Matthew: "They shall have their reward, but their reward will come from the devil." You will tell your child to pray with a desire to God, or the preacher will tell the so-called convicted mourner to pray with a sincere desire of the heart, and God will hear them. You had just as well tell your sick child to eat with a desire, as to tell it to pray with a desire, and the preacher had just as well tell his mourner if it was sick to eat with a relish and a desire as to praying to God with a desire; and if they had a desire for God you might promise them this world to hate God and love the devil, and they could not do it. So, this teaching people to pray and memorizing prayers is all formality and hypocritical. Hence, the devil is the rewarder for such prayers. Now, if you want to get up a desire in the heart of a person he must learn some good thing or good quality about a thing, and he must learn it by seeing, hearing, tasting, smelling or feeling. Now, hearing of a thing or person, or a person's good quality is not real—for instance you have heard of Geo. Washington and heard of his good qualities, and we hear of him being the father of our country, etc.; but that is not real and has not cultivated that degree of love in you for him as if you had have seen his good qualities, and received his kind acts and goodness, or had have received a letter from under his own hand and read it with your own eyes. Then, you would have known and understood of his good qualities. Therefore, would have had a higher degree of love and anxiety for him, and after the love and anxiety was established for him, no man, nor men, could eradicate that love that was established for him. Nothing but his own evil acts could change the love you had in your breast for him. Hence, you could pray with anxiety for him, or you could pray with anxiety to be with him, believing in his goodness, as you knew of his goodness towards you. Now, if you want to cultivate anxiety or prayer for God in the heart of your children, you will first let them learn the English language and then they will learn of God from God's own word or hand-writing. The more any one reads God's word the more they learn of Him and His power and goodness, and they can learn it from no other source on the earth, for there cannot be any other account given of God, only what He gave of Himself, which is true, for He cannot lie. Therefore, when a man or person learns enough of God to create a love in his soul or understanding, he has then received the spirit or understanding of prayer, then he can pray, and then he will pray and all the devils out of hell cannot keep him from honoring and thanking God, and imploring God for more of His goodness as He now knows the source of goodness, but there is nothing in your formal prayers—there is nothing in your vain repetitions, for God knows before you ask him what you need. God knows the very secrets of your hearts therefore, your words amounts to nothing only to be seen and heard of men, which is Phariseical in the highest degree and God says that those that got up in

the synagogues and in the corners of the streets and prayed aloud that they might be heard of men, should have their reward; but told the Apostles when they prayed to go into the closet and shut the door and pray in secret, and they should be rewarded openly. Read the 6th chapter of Matthew for yourselves and if that does not teach you that God taught secret prayer, I am then ready to say that you do not intend for God to teach you; but that you would rather be taught of men of this world, hence, looking to men for your salvation and glory.

I have said enough perhaps to make many people think a little about prayer and that is all I desire to do. If I can get people to go to thinking, that is all we like of understanding the word as it is laid down; but we have been led so long by a set of proud lazy devils that would go to hell before they would work, that we are neglecting to give the matter a thought as to whether we are on a sound foundation or not; but like young birds ready to open our mouths and swallow down anything that is presented to us by the fantastic crowd, who we have been raised to believe were our superiors.

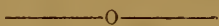
I will now close on the subject of prayer, hoping that every reader may stop and think before the devil comes. I have always been told it was too late to pray after the devil came, and I believe it, for that would be policy prayer and not from a sincere desire and love for God, but merely to keep out of the devil's clutches, and before we can get up a desire for God we first have to learn of God, and there is but one place to learn of God, and that is in His own history for there is no other being on earth or in heaven that can give a history of Him; consequently, we have to become acquainted with God's history to know anything of Him, and the time is very short to examine that book after we get on our death bed, or after the devil comes, for he is the one that kills us; for he has been a murderer ever since he brought himself to light in the garden of Eden, and yet he is still living, and but one that can destroy him, and that is Christ—Heb. 2 and 14. I close hoping that there will be a united resolution, with the working class of people, that they will in religious matters, take for their guide, strictly the word of Christ and trust men no longer and in political matters take the sovereignty of this government in their own hands and no longer be governed and pressed by the drones of the same, hence, breaking down the monopoly that has been feasting on the laboring mass of people for over fifty years.

ON FUNERALS

I desire to write a few words on the subject of preaching funerals. As it has in this day and time became to be a very common practice, but like the most of the other practices which have been gotten up by the so-called preachers, without any foundations or scripture for it, and as a general thing departing from the liberal meaning, for Webster says: "that a funeral is a burial and used at the interment of the dead." Hence, you see that the people have departed from everything that is pertaining to an authority, and run right into a formality, or custom, which is leading the whole world of people to-day. We see that Christ preached three years, and we see that some of the Apostles preached perhaps about sixty-five years, and have never seen where either Christ or the Apostle preached a funeral. And it seems to me if it had been a necessary thing or a duty that they would have preached John the Baptist's, Christ's and Stephen's funerals and yet the people and so-called preachers are claiming Christ and the Apostles for their example. So you see that it is necessary for us to go to thinking, and see what we are falling into. It is no difference what some of our great men or fantastic fools, may start up, we are ready to fall in with it, and as soon as it becomes to be a popular thing that is all right, we will march on in that direction, if it leads us to hell, without ever stopping to think one moment. Now, we all well know that we cannot do the dead any good, and the preachers very often preach lies trying to preach them to heaven, and very often do it, when they were as mean as the devil wanted them, but they want to please the relatives as that preacher is a favorite of the family. If they had ever done any good kind acts that is told in the funeral talk, when God knows all of his acts throughout his life, and very often the preacher knows of many of his corrupt or dissipated acts which he withholds from his audience. Now, if he proposes to speak of him, characteristically, he ought to tell his whole character to the people or say nothing to the people, one of the two. There is a great difference between a man's character and his reputation. Now, his reputation might be good and his character bad, or his character might be good and his reputation bad. You will bear it in mind that a man's character is what he actually does and what he actually is at heart. So, you if he is a man that desires to please God whether it pleases man or not. His character will be good and his reputation might be bad among men, or his reputation might be good as a high-toned hypocritical man pleaser, and his character very bad; for his character is just what he really is in his heart. So, you see this subject is worth thinking about. A great many people never have thought but what the character and reputation was the same thing. So, think about this matter, and all other matters and see what there is in them.

This funeral preaching has no foundation only from the Popeish

Government, therefore I cannot or will not try to say anything more only to go to thinking, and while you are thinking ask yourselves what makes a preacher take a text to try to preach? Where did he get his authority for so doing? I would like to see some of Paul's texts that I could read them. This matter all springs from pride; that is one man trying to see if he could make a bigger discourse from a few words than another, and it has gone on and on until it has got to be a popular way of preaching, when, at the same time, the devil was the father of it, for you well know that the devil is the father of all pride. I only ask you to think about it, and you will soon have the preacher freed, then you will know what to do with them. I close on funeral and text preaching.



ON MINORS JOINING THE CHURCH.

I wish to say something in regard to children or minors joining the church. You readers may think that I am against everything that is good, as I am opposing so many things that are commonly practiced among what is called a good or religious people. I trust I am not against anything that is pleasing to God, and, I am sure, I will not oppose anything that God teaches if I understand His teaching, but if I understand God's word, and the teaching of the word, and the teaching of common sense, there is no ground or reason or justification or authority for a minor to join any church or any other organization under the sun, for he cannot serve two masters or rulers. God has plainly taught in His word that He was the head of Christ, and Christ was the head of the church, and that man was the head of the woman or family, and if the child is subject to the parents it cannot be subject to any other power or organization. Now, God was responsible for what Christ done, and Christ was responsible for what the church done, and man responsible for what his family does, that is when the letter of the law was strictly obeyed, Christ strictly obeyed His father, the church strictly obeyed Christ, and the family should strictly obey the head of the family. That would make peace, love and harmony in all families except where the head of the family was dissipated and God will settle with him by and by. Now, we see in the Apostolic times that when the head of the family believed and joined the church, that the whole house was received at the same time, and that is a very reasonable conclusion for they are one body, one head and one ruler. For instance, if I were to tell you that John Pealer had moved to Texas, what would you understand went with his family? Would you conclude that they were still at the old homestead? Or would you conclude that they had gone with him to Texas? Or if I were to tell you that I took the sheriff last Tues-

day and threw John Slocum out of my house, would you suppose that his family was still in the house, or would you suppose that the family was thrown out with him? I remember a man asking me at one time what I thought was the reason that God never drove Eve out of the garden when He drove Adam out. I told him that was not a hard thing to solve or understand, for He had told Eve prior to that time that she should have a desire for Adam and that she should be ruled by him. So, when He drove Adam out He knew that Eve was under his control and was subject to Adam—therefore, when Adam went she went. Now, if you will point out one case in the Apostolic days where any of a man's family joined the church or believed before he did, I will then cease my argument, or if you will show me one single case where any minor child ever did join the church or believe with his or her own accord, or without the father leading in the case, I will take back all I have written on this subject and ask pardon for trying to lead you astray. Then, why will a man or these so-called preachers try to carry out things religiously in a way that never was intimated by our Saviour who knew all things. It seems to me that the poor fool preachers or leaders are trying to get ahead of Christ the Saviour. They seem to think that they know best how to increase God's family, and try to get a big crowd of God's people, that they will have great honor for their mighty works, and will have a high position in heaven for their great works. God help all such poor fools I pray. We should not try to run ahead of God, but if we will only carry out His will that is plainly laid down for us to go by, we will come nearer pleasing God to track His teaching than we will to try to add something to His word or take away something from His word. I remember that there is a curse pronounced against a man for either one—Rev. 22 and 18, 19.

If a man is following after the teachings and constitution of this world let him go by what the constitution says, and do no more nor do no less, and if a man is following after the teaching and constitution of Christ, then do no more nor do no less. We are just as apt to do wrong by doing more than is required, as we are to not do all that was required. Suppose a man had ten servants and you wanted one or all of them to help you do a job of work, would you go to the servant or would you go to the master to hire them? And supposing you was a centurion, that is you was a ruler or captain over a hundred men and you wanted fifty of them to recruit you in a fight or battle would you go to the men or would you go to the centurion? Supposing you wanted a horse or mule that your neighbor had, would you go to his minor son or would you go to the Father? Supposing your neighbor gives his boy some matches and tells him to go and burn your barn, would you blame the boy or would you blame the father? One might say it is owing to how large the boy was, etc. According to the letter of the law that has nothing to do with it. If the child is subject to his father at five years old, he is subject at twenty years old, just the same accord-

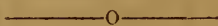
ing to the constitution of the United States, for that constitution makes him subject until he or she is twenty-one years old; but pride, fashion, habit, custom and the want of stability and firmness, has brought about a modification, hence, giving children liberty at almost any age. Consequently, our State prisons have multiplied thousands of minors in them, and many minors fall victims to the gallows. So, these are the fruits of giving away to the law. If the temporal or literal law was strictly observed like Moses' law was, and executed like Moses law was, we would have but little or none of boys running away from their fathers. If we had have had sound men to have framed our laws there would have been a prison erected in every State to have placed every minor that was caught away from home where he was unknown without papers, and there kept until ordered away by his father or widowed mother. Then you would see a different country—different boys and different people, for good boys always make good men, and sometimes bad boys make good men. This boy government is one of the most important things to think about of anything that has ever been thought of, for the whole world of men were once boys, therefore, all boys should be raised subject to their parents, and if that was the case you would find good boys all over the United States; hence, if the boys were good the men that the boys made would be likewise good men. Consequently, you can see that the peace, love, harmony and happiness of this government hinges right on the government and training of the boys of our nation, and a boy cannot be trained unless he is subject to his parents. Seeing where the happiness and unity of this government lies, you cannot imagine how my heart is troubled when I am pondering or thinking over these matters; and at the same time, the privileged few have been as they claim selecting the shrewdest and best thinking men to frame up the laws that would attribute the most to the benefit, peace and happiness of our government, and at the same time, have never thought once of the most important points that would attribute to the interest and happiness of the whole mass of people, but never forgetting to tighten the band on the poor laboring man, that the privileged few may continue to feast upon the vitality of the laborer.

Well, my readers, you see that I am trying to bring a two-fold view in this matter; now, it is claimed that our civil laws are based upon God's laws, and if so they will run very closely connected, and I am trying to bring to bear upon your minds that if children were raised to be strictly subject to their parents, that they would believe whatever their parents said. Therefore, whatever their parents believed, they would believe. Hence, you can very easily see how that the jailor and Cornelius came into the church by households. Their house believed whatever they believed, and any other house would believe the same if they were raised in the way that God taught and desired that they should be raised. God taught that a house divided

against itself could not stand—Math. 12 and 25. Then you see that He taught that a whole family was one, and, of course one head; then, all subject to the one head, then if the head of a body believes the whole body believes, and if the head joins the church, the whole body has joined the church.

Now, if this has not made it plain to you readers it is because you do not want to see it this way. Therefore, if you are not going to see it any other way, only the way that suits you, then go on your way with the pride of the world which is the devil; but there is one thing certain, if you will read this letter and think over it and read the scriptures that I have pointed out to you, for your consideration, you will be bound to confess that they are facts.

Perhaps I have said enough to make all the readers of this book go to thinking, and if I can get people to thinking that is my whole desire, for a thinking man is apt to get right; and a man that will not think and consider; there is no more certainty in him than there is in which way the wind will blow to-morrow; and a man that sees a fact and acknowledges it to be a fact, and then will not stick to the fact, there is no more certainty in him than there is in the one that will not think and consider. I now close this subject hoping that many will be made to think and consider.



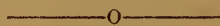
ON WHAT THE WORD MAN MEANS IN THE SCRIPTURES.

As the word man is misconstrued by nearly everybody that I ever talked with, I desire to write a short article on the scriptural meaning of that word "man." Of course, grammatically speaking, we all know, that understands anything about the English grammar, that a man is the singular of men; but the word man without the article the or an before it has a plural signification within itself and pertaining to Godliness, and anything pertaining to Godliness is very different to men. The word men almost throughout the scriptures has reference to the wicked ones, or those that are without Godly understanding and Godly love. Now, the word man does not include the whole Adamic family. It only includes those that were inspired, which includes Adam and on down, taking in Seth and Enos and on down the genealogy of Seth including all those old longed lived patriarchs to Noah or the flood, and then on to Abraham and on to Jesse and on to David and on to Christ's mother. All this link of patriarchs had by inspiration a Godly understanding and a Godly love. So you see that God made man, which was Adam whilst He never made any men and called them Adam, and gave them a Godly understanding. Christ was the son of man and the son of God for He begat him, and begat him, of the family

of the Godly understanding. So you will bear it in mind that Adam was all the fleshly man that God ever made. He made him good, like himself, or rather after the image of himself, and if He had have remained as he made him he would have been good until yet; but they failed to do it, consequently, they became makers of men, and Adams process of making men or people has been kept up until to-day. Whilst, Adam's process never has made man nor never will, (but only made men). Now, the class of people, that belonged to the family of God by inspiration, before the coming of Christ, was different to the class of inspired people after the coming of Christ; for before Christ the inspired family of God, who was man, had their nature to carry with them, that is the lust of the flesh which was miserable to the spirit, and they saw and realised that no man was good, no not one; for they saw that the lust of the flesh was contrary to the lust of the spirit, whilst the inspired family, after the coming Saviour was dead to sin or in other words, had no sin or lust in the flesh, for Christ received the power from God his father, to make himself without sin or without lust, and He gave the Apostles the same power that God gave Him, and they were able to make themselves sinless or without lust. Whilst they well knew where the power came from, for they knew all things pertaining to God, and they knew the whole family of man clear back to Adam, and the old prophets knew the whole family of man clear on to the latter days which was in the days of Christ and the Apostles; but we in this day, cannot discern spiritual things, therefore, we know nothing but what the word of Christ teaches us and all men of our government has access to that same book. Therefore, all know it alike except those that have been blinded by tradition. And you well know that we all have strifes and divisions among us, therefore, read the 3rd chapter 1 Cor., that is the 1, 3 or 4 verses of it and you will plainly see that we are carnal and cannot discern spiritual things. The very best church walking people that there are in our whole government will get up strife in their churches for one will say I am for this man or that thing, and another one will say I am for that man or this thing. So, you see this is an undeniable fact, and you well know it to be so.

Let us take a few misunderstood scriptural words and see if the whole understanding of the Bible is not destroyed. For instance, take the word soul and the word Holy Ghost and the words latter days and the word world and the word every and all, and the word man and not understand the scriptural meaning of them and you had just as well have an almanac to understand the true sense of Godly things as to have the Bible, and this is too plain a thing to deny, therefore, I trust that you will go to thinking, praying and reading the Testament, and for your praying, reading and thinking over, I will give you some scriptures to read and think over to learn how and where to apply man in the scriptures, hoping that every reader of this little essay will read and study over all the words and phrases that I have been reasoning on and giving scriptures to ascer-

tain the facts as the scriptures should be our strong arm in all cases. Give me the way bill of Christ, no difference where it leads me, just so I can meet Christ. You may think, at least some of you that I am giving you too much scripture to read and conclude it will take you too long, but remember that the time to read these scriptures that are pointed out, would be short to the time that it took me to search and know where to find them. So, do not get impatient. I trust you will be benefitted if you will read all the scriptures that I have pointed out in my essay with the proper interest. Now, on the subject of man—Gen. 1 and 26, 27. And 2 Kings 1 and 9, 13. And 9 and 11. And Job 4 and 17. And 5 and 7. And 14 and 1. And 7 and 17. And 9 and 2. And 11 and 12. And 15 and 14. And 25 and 4, 6. And 28 and 28. And Ps. 8 and 4. And 10 and 18. And 25 and 12. And 49 and 12. And 90 and 3. And 104 and 23. And 118 and 6. And 144 and 3. And 39 and 5. and 87 and 4. And Prov. 20 and 24. And 30 and 2. And 1 and 5. And 9 and 8. And 14 and 16. And 17 and 10. And Eccl. 6 and 10. And 7 and 29. And 12 and 5. And 3 and 21. And 7 and 7. And 10 and 2. And Matthew 4 and 4. And 26 and 72. And Isaiah 2 and 22. And Jer. 17 and 5. And John 7 and 46. And Rom. 7 and 22. And 1 Cor. 2 and 11, 14. And 11 and 8. And 15 and 47. And 2 Cor. 4 and 16. Now, anywhere you see the word man without the qualifying adjective before it invariably has immediate reference to the family of God. Now, Gen. 6 and 5, 6, 7 you will find that God said “that his spirit should not always strive with man, but his days should be an hundred and twenty years,” that is long enough for old Noah to build the Ark. Those old patriarchs who were sons of God yet having their nature to carry with them, saw the daughters of men that they were beautiful and went in unto them and taken themselves wives until they all became polluted and wicked and lustful until every imagination was corrupt. Then is when He said His spirit should not always strive with man. Take notice God’s spirit never strove with anybody but His own children. I close hoping you will bear all these things in mind, and investigate minutely for yourselves.



CONCERNING SALVATION.

Christ brought salvation to all people and gave them a spiritual law to guide them through the journey of their fleshly walk, while on this earth, which will give joy or condemnation in eternity according as they were led by the law or way bill, from the fact that their understanding (which is the soul) never dies, but shall ever know and remember back to the earliest of their recollection and

understanding. Hence, looking back and remembering that we had Christ's spiritual law which was written in our own tongue and so plain that a "way-faring man, though a fool, could not err therein;" and, at the same time, remembering that we suffered ourselves to be lead by men's laws and rulings which will heap upon us our own condemnation, as was the rich man's case, for he knew that he had the law and prophets for Abraham called his attention to the fact and he knew that it was God's law or way bill or rather a school master to lead him to Christ, and at the same time, he suffered vanity, pride and fashion to reign in his heart, and for proof that he had not lost his understanding, or rather that his understanding never died when he died. We see that he understood that he had five brethren back in the former world and desired that they be notified of his condemnation that was resting upon him. I am now only proposing to prove or bring to bear on your minds that Christ brought salvation (which is deliverance) to all people, to all flesh, and all nations, and after making known these facts to all nations, kindred and flesh. He then wrote a divine or spiritual instruction to lead them through this journey of life. And their joy and happiness depends on their obedience to the divine law or instruction. And, for the readers consideration, I will give scriptures as follows: "The dead shall hear the voice of the son of God, and they that hear shall live"—John 5 and 25. "Christ is the bread that give life to the world"—John 6 and 33. "Christ give repentance and forgiveness of sins"—Acts 5 and 3, 4. "I will say that it is my people and they shall say the Lord is my God"—Zach. 3 and 9. "I will save the house of Joseph and will place them again and they shall be as though I had not cast them off. I am their God and will hear them"—Zach. 10 and 6. "All the ends of the world shall remember and turn unto God"—Ps. 22 and 27. And 98 and 2, 3, 4. "Their words went unto the ends of the world"—Rom. 10 and 18. "All flesh shall see or understand the salvation or deliverance of God"—Luke 3 and 6. "Good tidings of great joy which shall be to all people"—Luke 2 and 10, 31, 32. "All the ends of the earth shall see the salvation or deliverance of our God—Isiah 52 and 10. "Convince all that are ungodly"—Jude 15. "Believe on him that justified the ungodly"—Rom. 4 and 5. "Christ died for the ungodly"—Rom. 5 and 6. "Then shall every man have praise of God"—I Cor. 4 and 5. "The law and prophets until John. Since that time the kingdom of God is preached and every man presseth into it"—Luke 16 and 16. Now, all agree that there is no one saved only through the gospel, and we see that the gospel was kept secret from the time the world began until Christ came"—Rom. 16 and 25. And we all agree that we would all be in a saved condition if we had no sin, and Christ said to the pharisees, "if he had not come and spoken to them they would not had sin"—John 15 and 22. So, the law was all they knew, therefore, they were saved by the law until the gospel was made known by Christ, but suffered according as they disobeyed the law; and now we have

Christ's divine law to govern us and according as we keep that law will be our doom in eternity, whilst none will keep it to a jot and a tittle "for there is none good, no not one"—Ps. 53 and 13. And "there is not a just man on earth that doeth good and sinneth not"—Eecl. 7 and 20..

When God says every man, he does not mean a part, and when he says all people he does mean a part, or if he says a part he does not mean all, and whatever God says or does, shall be done forever—Eecl. 3 and 14. Now, in reference to Christ bringing salvation or deliverance to all people, I have given you the divine word for you to read, and now do what you please with it. I am not disposed to twist and bend God's word around to make it suit myself. The old covenant or law is done away with and a new law or covenant given from Christ and the Apostles, which is our way bill—Heb. 8 and 13. So my readers, by a close examination of God's word you will find that salvation to all men, or in other words, He brought salvation to all people, and by noticing you will see that salvation is deliverance. But you will find that Christ only saved a few, just such as God gave to Him, or in other words, all that God ordained to eternal life (and ordained means appointment)—Acts 13 and 48. You will read the whole of the 17th chapter of John and you will find that he gave Christ some special ones, which they, with all the saints, were saved from sin while in the flesh, that is sanctified in the flesh, or in other words, had power given them by Christ to subdue or kill all sin in the flesh, or in other words, was dead to sin that it could not sin, for in 1st John 3 and 9, he says, "whosoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God;" and he further says, "whosoever sinneth hath not seen God, neither know Him"—1 John 3 and 5. Hence, by a close examination of the word of God you will find that there were only a few saved, but salvation was given to the whole Adamic family, and the heaven and hell of all of us natural or sinful people will be according as we act in this life, for we will know or understand our acts of this life throughout eternity for our understanding cannot die, but will be fresh to our memory as soon as the understanding or soul re-unites the living body at the resurrection, which Christ has promised to all mankind. Now, any common sensed man knows that according to the scriptures that Lazarus was dead four days and when Christ made his body a living body, common sense teaches anybody that his same old understanding re-united the live body and of course remembereth his whole travel or conduct of his life until his body died, then his understanding returned unto the author of his understanding and there remained until his body was made alive. Hence, that is the condition of us all when our bodies die our understandings will return to whence we received them and await, to-wit: The redemption of our new or living bodies—Rom. 8 and 23. Now, my readers, I ask you to read and think and acknowledge the truth, for truth is better than fiction or fashion. We all

have the same word of God to read and would all see it alike, but for pride, fashion and fiction. So, as we make our bed in this life, so, we will have to lie throughout eternity. Now, in conclusion, I have only this to say to my readers that you have Christ and the Apostle's own divine words or teaching, and if you will not hear them in place of men's word and teaching you will be like the rich man in hell. He remembered that he had Moses and the prophets, and he knew that his five brethren had Moses and the prophets, but he wanted Abraham to send some one back to tell them, but Abraham told him that if they would not believe Moses and the Apostles that they would not believe one though they were sent from the dead, and so it is with us my friends, if we follow after men's doctrines before Christ and the Apostle's divine teaching, we would not follow them though they were to come back from the dead. Lord help us to go to thinking. Amen.

TO THE LABORING CLASS: THE BACK-BONE OF THE WORLD.

This is a subject that has been on my mind for years, the most of my time, day and night, except when I was asleep, I have been able to see for a long time, that is for a number of years, that the laboring or poor class of people are becoming more and more subject to those that estimate themselves as the superior grand and noble class of people. One more half century with the same ratio of increase in that direction, will bring us into a perfect aristocratical government; and really, we have been governed by the aristocrats for a good many years, and this thing has been growing and stealing on us for the last century and we have been helping to tie our own hands and bringing ourselves into a pressure which will finally run to slavery; and we have not had sense enough to understand what we were doing, but it seems to me now, that a good sharp monkey could see where it is runing to. A high sphere of life and litural education does not constitute a gentleman—it does not constitute a pure hearted man—it does not constitute a man of justice and equality, for you may take a thief and educate him, and then he is an educated thief; and you may take a high-way robber and murderer, and educate him, and he is an educated high-way robber and murderer; and you may take a low down undermining scoundrel and educate him, and he is a low down undermining educated scoundrel. So, his high sphere in this life and education, does not make the man. I hear one say that there is plenty of the grand and the rich men that are friends to the laboring man, and I hear another man say that the lawyer is a friend to the poor laboring farmer, and I hear another man say that

the doctor is a friend to the poor laboring farmer, and I hear another man say that the politician man, who is representing us, is a friend to the poor and laboring farmer; I hear another man say that the so-called preacher is a friend to the laboring farmer. I emphatically deny the whole thing and declare that there is not a word of it that is true.

Now, we will first notice what sort of a friend the grand and the rich man is to the poor farmer. He is a friend to him as long as he can reap the benefit of his labor and until the laboring man's interest conflicts with his and then he is a friend to himself and is no longer any more of a friend than the fox is to the hound, for the fox is for himself.

We will next notice what sort of a friend the lawyer is to the laboring farmer. He wishes him well and to prosper and will pull the same end of the rope until it begins to tighten on the lawyer and then you will see him kick like a young mule or a Texas pony. Whenever the poor laboring farmer's interest conflicts with the lawyer, it is an undeniable fact but what the lawyer is for himself.

Now, we will notice what kind of a friend the doctor is to the laboring farmer. He wishes him well and hopes he will make plenty and some to spare that he may be able to pay him what he owes him and another big bill, in case any of them get sick, and will walk side by side and hand in hand with the farmer until the farmer wants to put the halter on the doctor to regulate his prices or charges—right then you will see him sulk and will walk no longer with the farmer and will readily say, sir you have no right to say what my services are worth. I shall call in some other doctor to say whether my charges are right or not. Hence, you see when the laboring farmer and the doctor's interest conflict, he is a friend to himself, and, naturally could not be otherwise.

Now, we will notice the politician man that is representing us and see what kind of a friend he is to the poor laboring man. We will see him walking side by side, and hand in hand from the grand down to the lowest vagabond in the country, claiming to be the best friend to him of anybody and showing his free heartedness by drawing a bottle of the essence of the devil and telling him to help himself with his hypocritical and deceitful smiles and laughs. The politician or official man feels like and thinks that he is a friend to nearly everybody and really feels like he is taking an interest in and for the people of his country; but take away his high salary and he has lost his interest and good feelings for the people and will desert his post; hence, you see that his interest and good feelings are in himself in place of the people, and his pocket is tenderer than his heart. He is willing to claim one united interest with the farmer or laboring man, as long as that class of people will vote for him and hold him up in his high salary position, which screens him from the plow handles in the beaming sun, and holds him up in a higher sphere of life and cultivating pride and laziness in himself and family. Now, let the farmer and the laboring man cry out

to the politician and official men saying sirs, you are having an easier life than we have, and you have a grander life than we have, and you have a faster life than we have, and you have a more comfortable life than we have, and you seem to prosper more than we do, and you seem to be able to educate your children better than we can, and you seem to be able to dress your children better than we can. -Hence, we will have to bring your salaries down to an equivalent to ourselves; for we feel like you are no better than we are, and that you ought to live as economical as we do; and that your children ought to work as ours do, and that they have no right to a better education than ours, and that they have no right to any finer dressing than ours; and you will see the official man kick higher than Hayman was hung; with a cry that the salaries are so low that we can hardly live; and county offices running from three hundred dollars up to thousands, owing to the size of the country and what country it is, and State and United States officers running from one to twenty-five thousand dollars per year, and these official men well know that there are multiplied thousands of as good, honest farming or laboring men as there are in the world, that are living on as little as from one to two hundred dollars per annum and supporting their families. These official men who are realizing from five hundred dollars to twenty-five thousand dollars per annum as long as they can keep their position, would let these poor devils work their life away, and never say let us bring all things equal or level. Then you may call that a friend if you want to, but I see no friend in it, but the official man is for himself or for the money that is in the office.

Now, let us examine the so-called preacher and see what kind of a friend he is to the farmer or laboring man. It is true that a very large majority of this class of people are poor and ever will be on account of laziness, whilst there is a small portion of them that are farmers and good workers; but the noble ones, and the poor lazy ones are friends to the laboring men just as long as they will work and have enough to spare to keep them up in their idleness; and the more they can spare the more they will preach and pray for them; and when they quit dividing their labor with them, they quit praying and preaching for them and let the devil take them. Now, if they can preach and pray enough to save their friends and quit preaching and praying when the money stops, are they a friend to the laboring man or are they a friend to the money or pay? So, you see that the preaching man is like the official man—he is for the money there is in the business. Now, I have investigated the cases of all these foregoing characters that I heard some one say was friends to the farmer or laboring man, I surely have proved it all a false, except policy friends, and a policy friend is not worth a mess of rotten eggs; for it is a sure fact when the policy fails the friend fails; though the whole United States or mass of people are acting upon policy to-day. Hence, it cannot stand.

Now, let us examine the case of a true and genuine friend on

principle. We will for an example take your child or your mother and see what sort of a friend you are to your child or mother. Now, if the dry weather has cut your bread short and you see that you will not have enough to get through with, do you say to the child get out from here, I cannot feed you, or do you say stay with me, we will divide what there is and trust providence for more—we will all live together, or we will all starve together; and if your mother has a good horse that is of use to you in making a crop etc., and further, you expect to fall heir to it, and some disease kills the horse, do you say to the mother leave here, I cannot feed you any longer, or do you say to her, mother, as long as I have, you have? So, we see that policy has nothing to do with it, for there is a principle of love and principle of honor and principle of duty that control you.

Now, we will examine a case of a policy friend. Here comes along a man and says to you that I have got into trouble and there is some one after me and perhaps will kill me if he meets up with me for I have no arms, and I will give you five hundred dollars to protect me and carry me out of this country, doubtless, you would arm him and yourself and start with him fully believing that you would carry him through, and understanding that you was running a risk of getting into trouble yourself; but the \$500 policy was what was prompting you to do so; but after starting with the man you find by some means that he had no money nor nothing else by which he could pay you. It is a matter of fact that you would right about your course and bid him good day, not caring whether he made his way through all right or not, and perhaps wish that his enemy would come up with him, because your policy failed. So, now you see the difference between a policy friend and a friend on principle. So, just whatever a man is in his heart is just what he is, and he cannot help it. If he was a dog, he would love a dog. If he was a bear, he would love a bear. If he was a human, he would love a human. If he was a thief, he would love thieves. If he was a politician, he would love politicians. If he was a lawyer, he would love lawyers. If he was a doctor he would love doctors. If he was a preacher, he would love preachers. If he was a merchant, he would love merchants (if they did not undersell him.) If he was a mechanic, he would love mechanics. If he was a rail-roader, he would love railroaders. If he was a child of the devil, he would love the devil's family. If he was an honest man, he would love honest men. If he was a child of God, he would love God's family, and if he was a man that acted upon principle he would love men that acted upon principle. Hence, you see that whatever a man is he is. A man can act many ways but cannot have but one principle. He cannot desire good and evil both. He cannot love honesty and dishonesty both; he cannot love purity and impurity both; he cannot love truth and false both; he cannot love soundness and unsoundness both. As I have said in my former writings a man can change his practice and a man will soon fall in favor

with what he practices, when he has good success and his conscience does not rebuke him, and no man's conscience ever rebukes him for doing what he knows is right. For instance, a man may practice swearing until he will love the practice, and if he never was rebuked by man and his conscience he never would quit it; and he may practice not swearing and he will soon like the practice of not swearing and his conscience never will rebuke him for not swearing. Now, I propose to show you that the whole thing is entirely in your practice. I will enumerate the practices until you are obliged to acknowledge the fact that the whole thing is in practices. A person may practice driving his team hard or fast until he will like the practice, unless he sees that he is hurting it and his conscience rebukes him; then he can quit that practice and practice driving slow and reasonable and he will soon discover that he is saving his wagon or buggy and improving his stock and his conscience does not rebuke him. Hence, he likes the practice. You may practice beating and being cruel to your stock and unless you see that you have injured your stock and yourself, and your conscience never rebukes you; you will like the practice; and then you may practice being kind and good to your stock and see it is doing well and prospering you a long, you will like the practice; boys and girls may practice idling away their time and do not discover the folly of it they will like the practice of it; and they may practice studying their books closely until they see that they have benefited themselves they will like the practice; and boys may practice flattery to girls and unless they discover it is making them unpopular and setting them back in the estimation of the girls and their conscience rebuking them, they would like the practice; and then they may practice soberness and sincerity until they see that is building them up in the estimation of good people and feeling a clear conscience they will like the practice. Now, you cannot practice raising the dead—giving the blind sight, and turning water to wine, or blood. Why can you not practice these things? Because they are supernatural and belong to divinity or God; you can practice liberality and as long as you see or understand that you are not hurting yourself, you will like the practice; you may practice stinginess and until you see that you are hurting your good name and setting yourself back in the estimation of your neighbors you will like the practice; you may practice law and as long as you have good success, making money and building yourself up in honor you will like the practice; you may practice medicine and as long as you get a big practice and the pay is good you will like the practice; you may practice charging high prices and as long as you don't understand that it hurts your good name and your practice, you will love the practice; you may practice charging low prices and as long as you see it is giving you a big practice, a big living, and a big name, you will like the practice; you may practice preaching, and as long as the poor laboring fools keep the gospel horse fat, well curried, and rubbed down, you will like the practice, especially, if he is

about a 2:40 trotter, while they nearly all say that they are obliged to preach: I emphatically say that is false, for if you will turn their clothes into field clothers, and their buggies into ox-carts, and their gospel horses into plow horses, you would find their woes would be turned into noes. You will remember it has been a common saying among the preachers, all of our lives: "Woe unto me, if I preach not the gospel," but cut the ease and fat of the world loose from them, and it would be no, no, no, it is not me; and, then, he may practice not preaching and find an easy place and a good living and honorable, you would like the practice; you can practice baptising by immersion, and you will like the practice; and you may practice baptising by sprinkling, unless you conclude that is contrary with the teaching of Christ, you will like the practice; and you may practice baptising by pouring, and if you believe that is pleasing to God, you will like the practice; you may practice taking in members in the church on probation or on trial, and if you don't conclude that it is contrary to the teaching of Christ, and your conscience rebuke you, you will like the practice; and you may quit the practice of receiving members on probation, and feel that you are in obedience to Christ, and you will like the practice. You may practice baptising children and unless you read the Testament until you are convinced, of an error, and your conscience rebuke you, you will like the practice; and if you practice not baptising children, and are not convinced that you ought to baptise them, you will like the practice;—but you cannot practice raising them in the family of God, for it takes a new birth to put them into God's family, and you cannot give birth to any one; neither can you raise up a child to love God, any more than you can make God, and the devil love each other. Every person on earth has to realize a fact, by one of the five senses, before he can know a fact. So, then hearing of a thing is not realizing the fact. Hearing a thing is realizing the fact, and smelling a thing is realizing the fact; but hearing that a thing smells sweet or offensive is not realizing the fact, and reading or hearing of some one telling of tasting sweet, bitter, or sour, is not realizing the fact, but tasting of a thing you have realized the fact, whether it is sweet, bitter or sour, and reading or hearing of a thing feeling cold, hot, smooth or rough, or hearing that some one loved or hated anything or person, you do not know it to be a fact; but if you feel of a thing, you know whether it is cold, hot, smooth or rough; or if you feel the love or hatred in your breast, you have then, realized the fact; if you hear one say it thundered, or the cock crew, you have not yet realized the fact, but if you hear it with your own ears, then you have realized the fact, and know it to be so. You may hear one say that there was the prettiest woman at church to-day, there is in the State, or there was the blackest negro in town yesterday, that I ever saw. You have not yet realized the fact, nor never will realize the facts until your own eyes behold them; hence, let a person lose his hearing and he only has four senses, and let him lose his taste also, and he

only has three senses, and let him further lose his smelling sensation and he only has two senses, and let him furthermore, lose his feeling sensation, both inward and outward, and he only has one sense. Let him lose his seeing and you could not learn him any more than you could learn a tree unless he had the sixth sense, that the grand, magnificent, educated theologian and expert Northeast Georgian speaks of, which has never been discovered by any natural man on earth before, but according to the way things are going on now, it will not be a half century before there will be plenty of so-called preachers that can save the people better, nicer and easier than God, and can take the grand right into heaven, with their jewelry, silks and kid gloves on, with all their beauty and splendor, and place them on the highest seat in heaven, that they may walk the golden streets of the new Jerusalem, and I am not certain but what they will allow some of the most superior to ride in their silver mounted vehicles, and drawn by white horses; but thank God that the theologians of this world, and grand leaders of this world, may lead the gay, the noble, the grand, the tender, the superior, in all their grandeur and magnificence to the pearly gates of the New Jerusalem, but they will be met with Christ, who will exclaim, I never knew anything about theology of the world, or of your superiority and greatness of this world. We are all of a oneness here, therefore, we cannot receive you in here, you will have to stay in your own country, for when I was down among you, I laid an example for you, and I wrote my will and left it with you for a way bill, and in my way bill I plainly told you that there was but few of the wise according to the flesh, and but few of the mighty, and but few of the noble that was called, and I plainly told you that I had no respect of persons. And did I not say in my will that the rich men should weep and howl for their miseries that should come upon them? And told you that your riches were corrupt and your garments were moth-eaten and that your gold and silver was cankered"—James 5th chapter. "Did I not tell you that I chose the poor of this world rich in faith? Did I not warn you not to show respect to the one that had the fine apparel and gold ring"—James 2nd chapter. "Did I not warn you in my will to adorn yourselves in modest apparel? And not adorn yourselves with gold or pearls or costly array?"—1 Tim. 2 and 9. "Did I not warn you of your outward adorning by putting on apparel? But the adorning be of the heart, which was a meek and quiet spirit?"—1 Pet. 3 and 3. "Did I not say in my way bill or will for you to work with your own hands?"—1 Thes. 4 and 11. "And to work and eat your own bread?"—2 Thes. 3 and 12. "And did not my father say to Adam in the garden that by the sweat of their face shalt thou eat bread?"—Gen. 3 and 19. "Have you done it? Now, why would you propose to come right into my kingdom contrary to all my commands? Now, you have had my word in your own language, now who is to blame? You had sense enough to understand."

You can practice whipping your children for their disobedience,

or you can practice talking to them for their disobedience, and you will like the practice that has the best effect. You can practice going off and leaving your wife the wood to cut, and if she never rebukes you for it and your conscience never rebukes you, you will like the practice; you can practice leaving her plenty of wood cut, and finding a good warm dinner or supper, awaiting you when you return home, with pleasant smiles from her, and you would like the practice; you can practice taking your wife, and family about among friends, and to church, etc., or you can practice leaving them at home, and doing all the going yourself; you can practice chewing tobacco, smoking or dipping snuff, and if you do not find it filthy and expensive, you will like the practice; and you can practice having nothing to do with it at all, and finding it neat, cleanly, and no expense and you will like the practice; you can practice being uncertain when you return home, and you can practice coming home punctually, and if you find coming home punctually proves good, and pleasant in your family, and proves good to your feelings, you will like the practice; you can practice resting a long time at noon, or a short rest at noon, and whichever makes the most success and pleasure will be the practice that you will like the best; you can practice having big fires or little ones; you can practice feeding your hogs once or twice a day; you can practice cutting up your wood on Saturday for Sunday, and if you feel like you have done your duty, you will like the practice; you can practice cutting your wood on Sunday, and if you do not feel like you are doing wrong and nobody rebukes you for it, you will like the practice; you can practice going to meeting on Sunday, and you meet up with friends and have social talks, and feel like you have done no harm you will like the practice; and you can practice not going to meeting on Sunday and stay at home and read Christ's way bill, and by so doing you feel like you have learned something of your duty towards God, you will like the practice; you can practice paying your so-called preachers money, and you feel like you have done your duty, you will like the practice; you will practice not paying them anything, and feeling that it is their duty to work for their living the same as you, you will like the practice of not paying them anything; you can practice kindness towards your neighbors and you get along well and pleasant, you will like the practice; you can practice illness toward your neighbors, and if you feel like you are making a success of it, you will like the practice; but you cannot practice loving or hating your neighbor, you cannot put your heart into any action at all; but your neighbor can put your heart into action in reference to loveliness, or hatefulness, your neighbor can be so good and kind to you that it will put your heart to loving him, or your neighbor can be so cross and contrary with you until it will put your heart to hating him, and right here, I will say that not one ever loved God except that he could realize some good in him by one of the five senses. You could hear so much good or beauty about or concerning a person until you would imagine that you loved

them, but it would all be imagination for when you saw the person you had heard of, you might be perfectly disgusted with them, and by practice you can make your children almost hate you, and by practice the husband may make the wife hate them, and by practice the wife may make the husband hate her, but by practice you can increase each others love.

So, now, I think I have enumerated far enough that a ten year old boy, can understand that the whole thing, with the whole human family, is in accordance with the practice; and, now, whilst any body but an idiot, can see it is a fact. Then if a man see and know the right road, and stubbornly will not go it, he ought to go to hell, where he belongs and the sooner the better, as he may be in the way of some one else, who would go the right way if they had no influence to the contrary; and when a person sees and knows the right way and will not go it, he has no one to blame but himself; and this is so plain that a way-faring man, though a fool, cannot err therein. I hear one say that there was no use of the writer enumerating so many practices. I desire to show and convince the biggest fools that are among us, the true facts of the matter, and a sensible person ought to have known such simple things any way, and there are many things we well know if we had ever given the matter any thought. Now, we see and understand that we can put anything into practice that is not supernatural, and we can put a stop to any evil practice that is going on as far as himself is concerned, then if he will practice himself to degradation, to shame and to dishonor, and will persist in those ways what is he fit for? I answer he is not fit for bear meat, neither is he pleasing the devil for the devil likes men of a pretty good influence and having a little self-righteousness about him.

Who made the laws by which we are governed to-day? Did the poor or laboring man make them? He did not. Did the rich, the politician and professional man make them? They did. Then, is it reasonable to suppose that they would have made them against their interest? Evidently, we will know they did not. Then, is it reasonable to suppose that they made them to the most advantage to themselves? That is no hard question, for we know that they did; for they could not be natural men and do otherwise, unless they were policy considered. We will frequently do things that are against our own interest; for instance, to benefit our afflicted child, our mother, our father, our brother or sister, or our companions, or some one, that we, according to nature love. Or we will frequently do things contrary to our interest knowingly for the purpose of accomplishing something ahead, or in some other place. So, you plainly see that we never do anything contrary to our own interest without a consideration of natural love, or a consideration of a policy to accumulate money, property or honor. Hence, without some of these considerations they naturally would make the laws advocating their own interest, not caring what goes with the laboring man, or what he has to undergo, just so they can ride the high

horse in ease, pomp and splendor, and in order that they may continue to ride him they will cry out to the poor and laboring men, we are your friends—we are working to your interest—we will be with you in the sixth trouble and in the seventh, we will not forsake you, which is as hypocritical, deceitful and false as hell itself, while some of them really and honestly believe that they are a friend to them just for the want of common, reasonable consideration and examining both sides of the subject, for you well know that you cannot be a friend to two opposite things at the same time. Now, I am persuaded that no common sensed man will contend or argue that he can be a friend to God and the devil at the same time, for he knows that they are contrary to each other. So, if you are a friend to one you are an enemy to the other. Just so in everything on the earth. Now, if I live on flesh and you live on vegetables, and I have to have cold weather to save my flesh or meat, and you have to have warm weather to make your vegetables grow, can I be a friend to you in obtaining the warm weather and I knowing at the same time that it will destroy my food and starve me out? A half idiot knows better than that, if he would give it ten minutes of unbiased thought or consideration, for God says that flesh is flesh, and spirit is spirit, and spirit lusteth after spirit, and flesh lusteth after flesh and a rich man lusteth after the principles and doctrines of rich men, and politicians lusteth after the doctrines and principles of politicians, and lawyers lusteth after the doctrines, principles and interest of lawyers, and doctors lusteth after the principles and interest of doctors, and merchants lusteth after the principle and interest of merchants, and if he is a so-called preacher, he lusteth after the doctrines, principles and interest of the so-called preacher, and if he is a farmer and laboring man he lusteth after the doctrines, principles and interest of the laboring farmer. So, you plainly see that you cannot be an advocate to two opposite things at the same time; therefore, you see that the laboring farmer is not a friend to the merchant, rich man, doctor, lawyer, so-called preacher nor politician, for it is not possible for anything to be an enemy to itself or a friend to anything but itself.

We will very readily say that we are a friend to the negro in a negroes place, that is, as long as the negro will work for us and obey us, but as soon as he ceases to work for us or be any advantage to us we are no longer a friend to him; hence, we are only policy friends to them. Now, suppose that we get into a fight with some nation of people and the negro falls in with us we would readily say that we are a friend to the negro and perhaps feel like we were. Now, after we have conquered the nation that we was contending with, the negro turns around and says this is our country, you will then see whether we were a friend to the negro or ourselves; but we poor laboring fool farmers have been a friend to the politician and professional men all of our lives and an enemy to ourselves because of blindness by the grand, polished and hypocritical speeches of the educated and scienced politicians and professional men who have

had the reigns in their hands, enacting the laws, of our government, which has accomplished our ruin and enriched the privileged few. Then let us ask ourselves how it is, and why it is, that we poor laboring farmers who are the back bone and sinew of the world (with an overwhelming majority) have suffered the privileged few (of whom a great portion of them are bankrupted scoundrels, and another large portion of them evading their just debts by clothing themselves in their wives clothes) have lead, reigned and ruled us. Yea, very nearly subjugated by such a rotten body? If one hour's serious meditation, will not rally us to a sense of our duty, we ought to be put in the asylum, or sold in bondage; but, unless we right about our course, it will not take fifty years longer to put ourselves into bondage without selling; for we are giving ourselves into bondage as fast as the wheels of time can move us on. Now, if the knowledge of these facts will not unite us, and set us to work in one consolidated resolution, with a full determination to make our own laws and rules and govern the nation in which we constitute, we are past redemption, and our children had better be dead. How is it that one man should have the advantage of another? How is it that one man's services is worth any more than another? Where did the law-makers get their information? It is claimed that the Bible is the foundation of all laws. We see that our county offices run from \$300 up to thousands, it is owing to the county's population, and we see that the State offices run from \$1,000 up to \$25,000 per annum, and the United States offices run up to more, and that a United States judge draws his same salary as long as he lives, and a half fool well knows that there is no sense, no justice nor no honesty in such. I would like to know how and why the United States President was entitled to any more than the Governor of a State? I would like to know how and why the Governor was entitled to any more than a county sheriff or clerk? I would like to know how and why the sheriff or clerk was entitled to any more than a district constable? And why is the constable entitled to any more than a road overseer? So, you see how it is, the politicians have fixed all these salaries, and these salaries all come out of the laboring men, and a great many of these politicians that set and fix these salaries are men that claim to be christians who are following Christ's footsteps, therefore, taking the Testament for their guide, and by reading their Testament they can learn that Christ was the great president, priest or king of the nation. Yea, of the whole world, and He attended to the business of the nations, very attentively and they could further learn that He did not do it for the sake of the salary, but He did it for the love of His country or people. Therefore, the Jews were not taxed with one hundred thousand dollars to pay Him for His services. Ah, says one, that was God and He did not want anything. Well, He came here to lay us an example by which to go by, and I would rather risk that being right than every man on earth. But we will now, notice Paul's salaries: He was a man and was the chief officer among them after

Christ left this earth. He was an educated, high-toned man, and I think he served as chief among the nations for about sixty five years, and I do not see any account of Paul getting \$25,000 per annum, neither do I see where he got 25 cents per annum. Peter was also a pretty good officer in that day and I do not see no \$1,000 per annum for him, nor do I see 25 cents for him. He and Paul both served for the love of the people of God. So, my christian, politician Testament readers, where did you get your authority for your high salaries? Did you get it from men or God? And what class of men authorized you to set those high salaries? Was it the laboring men who are the strength and life of the world? Or was it the politicians who never struck a lick towards tilling the earth in their lives? Mr. politician, how came a Mr. President any better than a Mr. farmer over here in the country? Why should he have any more luxurious victuals than this farmer? Why should he have any finer wines and whiskey than this farmer? Why should he wear any finer clothes than this farmer? Why should he have any more means and liberties to travel over this United States and world, enjoying the grand sceneries than this farmer? Why should he have any finer residence to live in than this poor farmer? Why should he have any finer cigars, to smoke and finer tobacco to chew, than this poor farmer? Why should his wife sit up in her magnificence and idleness any more than this poor farmer's wife? How could he enjoy all these grandeurs and luxuries if he did not realize large salaries which come out of the poor laboring man, and he having no voice in the matter. How could he raise his children up in the high schools and colleges if it was not for his high salaries? How could he keep them up in their magnificent apparel and idleness if it was not for his high salaries? How could he send them on the iron-horse from city to city and State to State, beholding all the grand sceneries of this earth, if it was not for his high salaries? How could he keep his boys out of the plow handles and his daughters out of the kitchen and away from the wash-tub and cow-pen if it was not for these high salaries? I answer he could not. Then, are his boys any more right to be kept out of the plow handles than the poor laboring man's? Has his boys any more right to have access to the high schools and colleges than the poor farmers? Has his daughters any more right to be kept from the cook room than the laboring man's daughter? Has his daughter or wife any more right to be kept from the wash-tub and cow-pen than the laboring man's daughter and wife? And indeed (out side of his salary) if he was worth a million of dollars, does that make his wife and daughter any better than the poor man's wife and daughter? If you would take their fine apparel off of them I do not suppose that two lawyers or doctors could tell which one was the rich man's family if he would not examine their hands. For we are all the same Adamic flesh and ought to be of a oneness, and ought to get our living by the sweat of our face, no difference what amount of property we were to possess. And if the laboring people had any

resentment, firmness or stability, they would force every man and woman to do their own labor, and I pray to God if it is according to His will, that the laboring people may see and understand that it is their duty to never strike a lick for those that are not willing to work with their own hands, that they may be forced to do their own work. God knows my heart, and I acknowledge before man and to man, that my soul's desire is that every man and woman on this earth were compelled to do their own work, except the old and afflicted, and if the laboring people would be a unit it would soon come to pass. I have read God's word a great deal and I know that He says in His own language that He is long suffering and forbearing, but looking down upon the antedelvians and seeing their pride and wickedness He could not bear them any longer; and witnessing the wisdom, pride and vanity of this world that I have witnessed for the last few years, I am made to believe that His patience is wearied, and will ere long, make some kind of a disposition of this present world. But God only knows, (I do not know) what it will be. I see that the poor laboring man or people, take us as a mass, are silly enough to try to keep up with the pride and fashions of the greatness of this proud world of idle and vain people, who are sucking the vital blood of the mass of laboring people. They are like the lamb brought before the slaughter and a sheep to her shearers, opening not their mouths. My laboring people, ask yourselves why this is? I will answer this for you, it is because this thing has been going on so long, and has grown upon us so gradual that we could not see anything wrong in it. Hence, this thing may go on for fifty years longer in the same process and we will be brought into slavery and will not be able to see that there is anything wrong in it, but believe it is all right. Therefore, we would be contented servants, believing that we were doing our duty. Also, the class of people to whom we were servants would honestly think it was right, from the fact that it had been going on so long and being taught by their ancestors that they were superior to the laboring class of people. For we see that old Paul was honest and canded in persecuting the church of Christ, from the teachings of his ancestors, for he said that was the cause of his earnestness.

When I take a retrospective view of my past life, and considering where I have cast my votes for thirty-five years I am made to say, oh! what a fool I have been, for I now see that I have not exercised common corn field sense. I have suffered the grand, flowery and polished speeches of the corrupt politician to lead me contrary to my own interest, and vote for the rotten hearted scoundrels to represent myself and laboring brethren, who have been framing our constitution and making our laws, as we thought. But alas, they have been making their own laws and tying our hands, and the next thing will buck us down, and then they can use the paddle. I feel like we deserve a good paddling for acting against our better informed judgement, and my conscience is receiving stripes every day

that I live. I pray God to enable me to see and act better in what little future life I have to spend on this earth; and I pray that I may be able to show and convince my children of the error that I have been in all my past life, and to establish a resolution and determination in them to never let the grand and flowery speeches of the corrupt and rotten hearted politicians sway or lead them in any way, but to stick square and solid to the laboring world, live or die. I have been discovering this distressing political condition we were getting in for a number of years, and the more I have studied over it the more horrible it has shown itself to me, and seeing and understanding that the reign and rule was in the hands of the grand, the noble, the mighty, the vain, the proud and the rotten hearted politician, I had despaired of any remedy, and considered that the remainder of my life was but short, I could battle my way through this unfriendly, proud and vain world, but when I would take into consideration my children and all the dear ones that I was leaving behind, who bid fare to live a half century, my heart was made to mourn and bleed over the anticipated condition of affairs, and I had but one reconciliation to my soul, and that was I could say that we were all in the hands of God—that is, those of us that trusted in Him, and tried to obey His written word; and there is a duty for us to do and perform, and God said that He would not suffer His children to get into “trouble or tribulations beyond that they could bear.” And when the farmer or laboring men made their strike and commenced forming themselves into organized bodies, agreeing to allie or stick together on a principle of labor, I began to have a hope that salvation was opening up itself to the laboring people; giving them joy in contemplation of redeeming themselves from under the tyrannical yoke which has been forced on us by an organized body of professional politicians and aristocratic people. But, seeing so much of the little pin-hook, unprincipled and rotten-hearted fellows who have gone into the organization of the Alliance, I acknowledge that I have become a little weak and fainty. But I pray God that you Alliancemen may make yourselves a unit and rally yourselves up to a principle of industry, truth, honor, solidness, and firmness, with a resolution and determination to be true to the laboring world of people, and if you are true to yourself you are true to the laboring body, and I am sure now that the reign or rule is in the farmers or laboring man’s hands if we are true to ourselves. We ought to consider this one thing, it is no difference how mean a man is if he is a farmer, his interest is in a farmer or laboring man, therefore always go for a farmer or laboring man, it is no difference how mean he is, (that is I mean in official business) for he could not be any meaner and unsouder than the politician has always proved himself to be; but we have plenty of good sound men to represent us. We want to change the whole program. The program heretofore has been men seeking office, and the man that had the most money and the most whiskey and the most unsoundness and the most deceit and hypocrisy and the most rotten

heartedness, is the one that got the office; and why it is that he will make all these efforts and sacrifices for office? It is because the salaries are large and makes it a fat place. But this is the program: Reduce the salaries down equal to the laboring man who gets fifty cents per day, and then the office would have to seek the man, in place of the man seeking the office, and when the office sought the man it would always seek a good man or the right kind of a man—and indeed if there were no salaries at all, it would be for better, but let every true man to his country, feel it obligatory to serve his proportional part in the official business, the office paying its own expenses. For instance, the road overseer gets no salary, hence, the office has to seek the man, and he feels it his duty to serve his proportional part, while at the same time the law compels him to serve. So, you see if there were no salaries for the President's office, more than a man could make by farm labor the office would have to seek the man, consequently, we would always get a good man for a President and one that would have no other interest only for his country, while the President's interest now is for the salary and would not care if the Government sank if he had his salary. If you wanted a Governor and the salary was in proportion to what the laboring man makes, the office would have to seek the man, consequently, we would get a good Governor, and one that would not have an interest in nothing else but the interest of his country. Even so, on down to the ordinary, clerk and sheriff. If the office sought the man we would always get an honest officer, whilst there would be no inducement to lead him to dishonesty, and when his time was out he would be glad to return home to his farm and family.

Again, I say to the Farmers Alliance or laboring man, if you understood as I understand, you would need no secret society, for I can declare myself for the interest of the laboring man throughout the world, and in the corners of the streets, and on the house tops, and emphatically say that they ought to rule the nation which they maintain; and we can do it if we will be solid, and surely a half idiot can see far enough to stand to his post, and if we stand solid the last politician President has taken his seat. Also, the last politician Governor has taken his seat, and so on down to the constable, and if we are not awake as Paul said there "would be grievous wolves slipping in on every side subverting and trying to put on sheep's clothing." The truth of the business is, that no man is a true Farmers Alliance unless he is a laboring man himself, except he is an aged or afflicted man, and any man that screens his family from labor is not a true Alliance, and such men should never be put in office in no case. If you are advocating laboring people, stand to the principle and don't go to modifying, sympathizing and giving away—that is what has ruined the world to-day. If the grand aristocrats are going to reign and rule the nation let them rule it; if the politicians are going to reign and rule let them rule, and if the doctors are going to reign and rule let them rule, and if the so-called preacher is going to reign and rule let them rule,

and if the merchants are going to reign and rule let them rule, and if the laboring men are going to reign and rule let them rule. I hear one say that you seem to be right selfish. No sir, I am not selfish for I would be glad that we were one united people, all doing as God commanded us to do. The grand and the vain aristocrats say, you have cut us off and do not allow us any voice in the government. No sir, you are mistaken, for I desire that you may become laboring men and tillers of the earth as God commanded you to do, and then you would have an equal voice with us, and we would all be one people, for this government does not need any of your sort to make her prosper. Now, let us suppose for one moment, that we were all your sort, then how long do you suppose it would take us to starve out. So you see that your sort will not do or would not stand. I hear the politician say that I see that you propose to take the whole thing out of our hands and allow us no voice in it. No sir, you misunderstand me, I would be glad that you would come in and walk side by side with us helping to till the ground as God commanded, and let us all be one united body of people, for we do not need any politicians at all, no not one, for they are a curse to the nation. Now, let us suppose that we were all politicians on the earth, I am of the opinion that God's patience could not wait long enough to drown us, but would send us to hell alive. So, you see that your sort would not do. Then, if your platform will not stand come over on ours, for the laboring platform has stood about 6000 years. I hear the lawyer say that you do not seem to want us to have any voice in your government. You are mistaken, my brother, for we need more laborers and better ones, and it seems to me that if we had you in to the harness you would be very able and free, as you have been resting all your lives, and we would be glad to have you help us to till the ground. But says the lawyer, what will you do about lawyers? Thank God, we will not need any lawyers. As soon as we can send farmers to make the laws all we want is the plain law case and evidence before a magistrate. We do not want anybody there to deceive and trick and swindle some one out of their rights, and then charge more than the original debt, and then get up a protracted case for you and some other lawyer, that you may have a fat time as long as the poor laboring man's money holds out, and you know that these are undeniable facts, and furthermore, if you would lay down your individual interest, you well know and ought to acknowledge that a lawyer was the grandest curse to the prosperity of the laboring people than anything on the earth, and a perfect nuisance to everything of this world, except themselves. Now, let us examine the case and see who you are any advantage to but yourselves. Are you any advantage to the cause and prosperity of God's people? No, but you are a curse to the cause of God. Are you any advantage to the doctor? No, except when you get sick. Are you any advantage to the merchant? Yes, I acknowledge that you are the most advantage to the merchant of any people on the earth according to

number, for you dress more and finer than any other class of people, therefore, I have to acknowledge that you are an advantage to yourselves and the merchant. But let us examine a little further. Are you any advantage to the farmer or laboring people of this world? You are not. But a damnable curse in everything pertaining to their interest, and for the last one hundred years, have been mystifying and tangling the laws by which they are governed, in contemplation of feasting and fattening, by sucking the vital blood or essence of the laboring farmer, and your contemplated plans have worked out to a perfect success, and this thing has been so shrudely, smoothly and gradual, that the mass of farmers have not been able to discern anything wrong in it. Therefore they are not aware of their vital drainage, neither are they aware what class it is that is feasting on their drainage. They are all aware that there is a leak somewhere and they are aware that they are kept exhausted; but how to find the leak has been the theme for years, and the mass of farmers think to-day that the merchant is the man that has been sucking their heart's blood, which is a grand mistake, whilst I am opposed to the whole plan of merchants, which I will try to explain by and by. But according to the shape of affairs that are now existing, the merchant has been the best friend to the poor laboring man of any people on earth, and indeed the poor class could not move a wheel without the merchant, whilst I admit that the merchant takes a good suck at each and every one of them before he lets him go, while the lawyer is no advantage to them on earth. Therefore, they are the most uncalled for thing that has ever been on this earth. So I think there has been enough said about the lawyer to convince everybody but a lawyer, that he is, or his practice is of no use, and indeed, he knows it to be a fact, if he will open his heart to conviction.

I admit that the way things now stand, that if a man gets into law trouble that he cannot do without them. Therefore, I would readily employ one to defend me, but I pray the day is not far distant, when we will have no need for them. I do not dislike a lawyer because he is practicing a thing that is wrong, but I dislike the practice, and would like to do away with the practice. I know men that have committed murder, that I like. I know men that I have stolen, that I like. I know men that have swindled, that I like. I know men that have lied, that I like. I know men that are dissipated and drunkards, that I like. But I abhor the practice of all these things, and I pray to God that they may all cease to be a practice, and I pray that I will be able to war against all these practices just so long as I live on this earth, and keep my rationality, and I pray that every man that practices anything that is not right and contrary to the interests of his fellow man and to God, will be able to see it and turn from the practice.

I hear the doctor say that you do not seem to allow us any voice in your government? I admit Mr. doctor, that to be a fact, and I

will tell you the reason why I do not admit you in our body of law-makers; in former days a goodly number of you have been in the body of-law makers, and I see that you made yourselves a sovereignty in reference to your prices. You are allowed to charge, your own prices and no one is allowed a voice in the matter as to whether it is right or wrong, high or low, but yourselves. If you were to sue me on an account and I was to file a plea that it was too high or unreasonable, and were to call in three good farmers to say whether or not it was too high, you would very readily say, no sir, a farmer cannot judge my price. Well, then, I will take three good mechanics, and you would say no sir, no mechanic judges my work. Well, I will take three merchants, no sir, no merchant can judge my work. Well, I will take three lawyers, they know what is right, no sir, a lawyer cannot have any voice about what I charge a man. Well, then I reckon you will take a preacher, as they are good men, no sir, no preacher shall have any voice in my business. Well, what will we do, or who will we leave it to? You will readily say we will get three other doctors and let them say whether it is right or not. So, you see it is a one sided business and that nobody but doctors were at the head of it. However, the lawyer is in the same fix and you and them may have swapped votes—he helped you and you helped him. So, Mr. doctor, if you had not shown your selfish principle in former days, we would have had no objection to your voice in our legislative body. Now, we want the halter on you as same as ourselves, and when the farmer makes the laws they will put the halter on you.

Now, I am of the opinion that there is a fair and legitimate thing in physiology and medicine if the physician would act fair and legitimate in the business, there is no doubt in many cases, good done, and in many cases harm done. Perhaps one in ten that die are killed with medicine, and perhaps nine out of ten that get well would do so without a doctor and to take the whole mass of people they send for a doctor ten times where they need not send three times, and while I believe in the practice of medicine if it is practiced by a good honest man, there is a great deal of humbugry in it, or rather in the practice of medicine. For the world is now full of quacks and perhaps always will be, for I know no remedy to get rid of them unless it is to starve them out by not giving them any practice. For I believe a great portion of them would nearly starve before they would work. It has been almost a universal thing for a man when he commences practicing medicine, for him to quit work even if he ever had been accustomed to it, and of course he gets lazier and a good deal prouder, and as a general thing, he will raise his family idle and proud, consequently, he commences abusing the business, or practice, and the people, for not paying him, and saying it will not support him and he will have to quit the business, and perhaps he, realizing, from one to ten times what he could realize by labor, and if the rest of his family would work like his neighbor farmers family work, and wear the same kind of clothing, and eat the

same kind of food, he would be doing well. Now, if the doctor's family would work like the farmer (I mean the laboring farmer,) dress like the laboring man, eat like the laboring man, and save like the laboring man, he could charge one-fourth what he usually does, and make a good living or better than an average farmer who works hard. I hear the merchant saying to the farmer or laboring man, you are very anxious to buy my goods on long time, and some times never pay me for them; but you do not seem to want me to have any voice with you, in your government matters. That is true Mr. merchant, but the reason of that is because you are a different feathered bird to us; your labor is lighter and nicer, and you wear finer clothes, and eat finer victuals; and, as a general thing, you raise your children up in idleness and educate them better than we do or can, and you grow richer, and we grow poorer; consequently, we know that you sell your goods, and make a larger per cent, than you ought to, or you could not do all these things. Now, if you would raise your families, like we raise ours, that is to work as ours work, dress as ours dress, eat as our eat, go to school as ours go, and then sell your goods, at such prices as will keep you on a level with us laboring people, we can find no objection to you, and would be willing to walk with you side by side on one common level; but you never have done that, nor you never will do it, until you are obliged to do so. We, the laboring farmers think there is a better plan than to have so many merchants—we see no use of any merchants; but let us ship our goods direct from the manufacturing department to the nearest depots of our country, thence to each distributing place nearest, and those goods should belong to the organized body of farmers and the man or men that handle them, to work for wages, and to give bond for his honest behavior. Hence, by so doing, the farmers would be able to down every city, and town in our nation, and place the merchants to the tilling of the soil, and perish out the drummers, for the opinion of many people is that they would perish before they would work, and if that plan fails to extinguish them, perhaps there will be some other plan by which they can be disposed of, for I am of the opinion that there are thousands of people that are trying to invent some plan to get rid of them, for I do not think there ever has been a greater plague on this earth since Pharo's frogs were here. You may travel the railroads and you will find them like black birds, one trying to get ahead of the other, and you may travel the streets of the cities, and you will find them like the ants, going both ways, and you may go into the store houses and you will find them there annoying the merchant, and the merchant trying to get rid of them in order to wait on some customer, and you may go the hotels and you will find them there as thick as gnats, calling for the best furnished rooms, well carpeted and warmed up, and having the waiters well tutored by imparting to them a few nickles, which you will see by going to the dining room and seeing the waiters pulling his chair back and placing it under them, and then whispering to them, what

will they have. You will then see the best luxuries brought to them that the house can afford; and at the same time outside of their wages, they would not be able to give a church mouse its supper, and perhaps, they are in debt for their suit they have on their back, and a great many of them that were raised up in some remote and obscure cove of the mountains, on Irish potatoes, cow peas, cabbage and corn bread, and, at times, not plenty at that. But, if you will notice in traveling over this world, the one-horse or scrub aristocrats are the biggest fools, and the most disgusting people in the world, and you do not only meet these doodish fops in the cities and hotels, but you may travel the country high ways, and you will meet them there in their two-horse vehicles, hardly condescending to give their superiors half the road, and you may go in the remote country stores and you will find them there, and, indeed, you will find them everywhere, unless you was to go to heaven, and I am sure you would not find them there, for God's word says that "all liars shall have their part in the lake that burns with fire and brimstone"—Rev. 21 and 8, (and God cannot lie.)

Now, I hear the so-called preacher say, you do not seem to want us to have a voice in your legislative bodies. That is so, my brother preacher, if you are not a laboring farmer you are a bird of a different feather, consequently, we could not expect you to have an interest in a different species to yourself; for you that labor not with your own hands are in disobedience to Paul's command, and are not interested in anything but the gospel horse, hence, if you had the power of enacting the laws of the government you certainly would pass an act compelling every laboring farmer to help feed the gospel horse, and we are not willing to help support them that will not work with their own hands, for we see no where in God's word any requirement of that kind. This gospel horse business is all man's get up, therefore, it is all of the devil, for God's word teaches us that all men are liars—Ps. 116 and 11. And Rom. 3 and 4. "Let God be true and every man a liar." There are multiplied thousands of you gospel horse riders doing no good for anything on this earth but the devil and yourselves, for the most ignorant and unlearned farmer knows that you cannot serve two masters or love two things that are contrary to each other at the same time, then you either love the devil and hate God, or you love God and hate the devil, and if you love mammon, which is money, you hate God, and if you love God you hate mammon or the things of this world; for Paul clearly taught that he had no interest in this world nor anything that belonged to this world, for he said the things of this world was as dung to him. And more than that, you are simple and ignorant enough to tell and urge people to do things that you cannot show, nor tell them how to do. For instance, you will command, instruct or urge the unregenerated to believe in God, and he shall be saved or receive his blessing. Or in other words, you will command and urge him to trust in God, and he shall be saved or receive God's blessing. Or you may com-

mand and urge him to love God, and he shall be saved or he shall receive God's inheritance, and at the same time, you cannot tell nor show him how to believe, or how to trust, or how to love, any more than a fool. And any man that will tell others to do a thing and cannot tell nor show him how to do it, he is a fool for the want of common sense. Now, trusting, believing and faith are all the same thing, then these things are the gifts of God, and cometh from God. Now, Christ was a preacher from God, and the Apostles were preachers from Christ. So, God sent Christ and gave Him the power over all flesh to raise the dead, and heal the sick, and do all manner of miracles; and Christ sent the Apostles to preach, and gave them His power over all flesh, just like God gave Him to raise the dead, heal the sick, and do all manner of miracles. Now, who did the Apostles send to preach? My Testament has never taught me who they were, and if the Apostles sent out anybody to preach or do their work, and did not give them their power, they were fools. A poor clod-headed farmer that was raised up between the plow handles, knows better than that. For if he was to send a man out to chop wood he would give him an ax, or if he was to send him out to cut wheat or oats, he would give him a sythe and cradle or a reaper, or if he was to send him to cut a ditch, he would give him a shovel, or if he was to send him to hoe cotton he would give him a hoe. So, you see plainly that you are not a preacher or God would have fit and qualified you for the business. Then, you are not a farmer. So, what are you? You are nothing but a gospel horse rider, and a blinded fool, as Christ said to the Galatians: "Oh! fool Galatians who hath bewitched you?" After Paul had taught them the word of God, they then suffered some polished deceivers to come in and throw them out of the right way, which was the way of Christ; and you have done the same way after having Christ's own preached word, and it written in plain English, that a ten year old boy would understand, that had no traditional teaching. But you have fallen in with the wisdom of this world, and the vain and fashion or custom which has been a fashion or custom so long, that you have never took a thought of anything wrong in it. And that is the way of the poor laboring farmer, he has been lead by the grand and noble politician and professional men, and deceived by their flowery and hypocritical speeches for over an hundred years, and the laboring farmer, believing it was all right, and never was able to see any better until his hands were tied hard and fast. They are now trying to repent, but they are mighty nigh where Esau was when he had sold his birth-right to Jacob. Esau wept in tears but saw no place for repentance, or turning away. So, it is mighty nigh the case with the farmer, they have let this thing go on until they will have to make a desperate struggle to redeem themselves, and there is only one way to do it, and that is for the laboring man to stick square out against all others and not allow no half-handed fellows or galvanized farmers to have a voice in the matter, for the laboring power is the power of the world, and can

control it if they will determinately stick together, and confine it strictly to labor and allow no other power to come in. They should be none of the noble, vain aristocrats, none of the politicians, none of the lawyers, none of the doctors, none of the merchants, none of the mechanics, none of the gospel horse riders, nor none of the farmers who do not labor with their own hands, except it be on account of age or disability, for the laboring people is the power of the world, and without them the world would go into nonentity quickly.

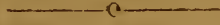
Then, my fellow laborers, when you know that you are the back bone and sinew of this earth, unite yourselves and come to the front, with bold faces, declaring by the help of God that you will rule the world and tear down the monopoly of the capitalist, and bring the grand, the noble, the mighty, the proud, the vain, to one common level; and to bring the politician, the lawyer, the portion of doctors (that are quacks and humbugs,) the merchants, and the so-called preachers, all to tilling the soil, which would make you a united and happy people as soon as this generation of people passes away. Now, when you see this thing as plain as twice 2 is 4, will you stand like fools, and let the present controlling power continue their power right over our plural heads? Or will you come to the front at once, declaring that our next representative and senator will be laboring farmers, and our next member to Congress will be a laboring farmer, and that our next Governor will be a laboring farmer, and that our next President will be a laboring farmer. This is the only way on this earth to keep down an aristocratical government, which we have been under for a long time, but has had the name of a Democratical government, and I would rather be under a monarchal government, than to be under an aristocratical government—that is where a few of the noble rule. Our United States claim a Democratical government. Then let us have a Democratical government. I hear the politicians, lawyers, merchants and preachers saying, I do not think your government is much Democratical when you do not want us to have any voice in it. Yes, we want you all to have a voice in it by quitting your unnecessary practice and become to be tillers of the soil. We would all be willing to be lawyers if we could all make an honest and fat living at it, or we would all be willing to be politicians and let the law stand as it is if we thought we could all make a living at it, and thought that God would not frown on us for our hypocrisy, or we would all be willing to be merchants and live fat and fine if we had anybody to sell goods to. But I never would be willing for us all to be so-called preachers, for I believe that God would bring the world to an end at once. Now, if we could all be such preachers as the Apostles were, I would to God that the whole world was preachers. Then I would feel like we were all pleasing God and walking by His direction, and I would be a strong believer in a universal happiness. But you all well know that we cannot all be rich, for Christ said that we "would have the poor always," (and He could not lie.) And you know that we

could not all be politicians and live. And you know that we could not all be lawyers and live. And you know that we could not all be doctors. And you know that we could not all be merchants (for we would have nobody to sell goods to.) And you know that we could not all be preachers (for their would no body to hear the gospel.) But you know that we could all be tillers of the soil or other labor and get our bread by the sweat of our faces, as God commanded us to do.

Well, some people may conclude that I belonged to the organized body of Alliance, but I do not, nor I do not know that I ever will. Though, according to my understanding of the constitution of the Alliance, I am like the Gentiles that had not the law, they done by nature the things contained in the law, and was a law unto themselves—Rom. 2 and 14. So, I am by nature an Alliance, and am an Alliance unto myself, and all I dread in reference to the poor laborer controlling, reigning and ruling this government is that the Alliance will not stick to me, or rather my principle, which is to strickly give the laboring man the whole sovereignty of this government, for Christ says: "Muzzle not the ox that treadeth out the corn"—1 Cor. 9 and 9. And the laborers that keep this government surviving, should rule the government, and those that are drones and doeth no work should be treated as the little working bee does their drones. They run them off, and it is said by some, that they kill them. I cannot say as to that, but I am not in favor of killing the drones, but if they would not work, I would be in favor of colonizing them and letting them perish themselves out. This looks a little like a jesture but I mean what I say. Though I suppose that there is not another man on the earth that is of my opinion in full, whilst I feel like that there are multiplied thousands of the laboring and considerate class of people that are able to see the dreadful state of affairs and is becoming impatient and tired of the droning party or body who has had the sovereignty of this government in their hands for a longtime. And I pray to God that those that have not been able to discover the tyrannical yoke that they are now under, will be made to see and understand the condition of affairs, and not only to understand the matter, but that they be given a resolution and determination to come boldly to the front, declaring that they will no longer suffer the drones of this government to harness them with their iron clad harness, which has been made stronger and tighter every time the executive powers has met together for the last forty years or half century. Now, I am aware that there are thousands of people that have attached themselves to the body that did it in view of being benefitted rather than to benefit. If you believe that the droning party that has been sucking the honey of the workers so long has not been pressing you, then you ought not have joined the Alliance. But if you believe that they have got a tyrannical yoke on the mass of the workers, then you ought have attached yourself to the Alliance body to benefit the people of this government, who are supporting

the government. There are hundreds and thousands that are becoming despondent in the matter because they have never been benefitted. But you ought to consider that you went into this thing in view of benefitting the government of the laboring people. Yea, to prevent our children from being forced into bondage, and you ought to stand square to the rack. But I am aware that the most of the people has finally discovered that they have been sucked to death by the drones of this world; until they are suspicious of drones in the Alliance body who are sucking her vitality. And my fellow laborer's I know that you have got such among you. I will ask the question who is an Alliance? I will answer the question, it is an industrious, laboring, intelligent, upright farmer, and nobody else. Is a rich farmer, who does not turn his hands to labor, nor raise his family to labor, an Alliance? He is not. But if he is of an industrious and laboring farming family, and upright, he is an Alliance, I care not what his property is. Is a politician, though a farmer, an Alliance? He is not. Is a lawyer and a farmer, an Alliance? He is not. Is a doctor and a farmer an Alliance? He is not. Is a merchant and a farmer an Alliance? He is not. Is a mechanic that relies on his trade for his support an Alliance? He is not. Is a preacher and a farmer an Alliance? He is, if he is not on the gospel horse and if he is on the gospel horse he is not an Alliance. Is a produce speculator and a farmer an Alliance? He is not, but if he is an upright farmer and does not speculate on anything in the way of sustenance, or of a living, he is an Alliance. Is a farmer who is a drunkard, an Alliance? He is not. Is a farmer who will shirk around his debts, an Alliance? He is not. Is a farmer who will testify falsely, an Alliance? He is not. Is a farmer who will tattle in the settlement an Alliance? He is not. Is a farmer who is too sided, an Alliance? He is not a good one. Is a farmer who will keep back the truth in dealing with his fellow man, and especially his neighbor, an Alliance? He is not a good one. Is a miller an Alliance? He is. Because he prepares the produce for consumption. Now, according to my natural feelings this is what I understand and believe to be a genuine and true Alliance. A laboring man who is truthful, solid, sober, study, industrious, one that acts upon principle, in place of policy, and upright in all his practices. No difference what his property is, he is an Alliance, and no other man is fit or competent to represent his country or people in any office, from a constable up to the President of the government. I pray with an anxious heart before God that every man may weigh himself in these or by these golden scales and if he is not a genuine or true Alliance that he may go to practicing the habits that will make him a genuine and true Alliance, that he may be one at the wheel to roll the laboring man into a sovereignty of this government. And I believe that all we have to do, is to do like the Israelities, that is to start the right way, and God will open up the way as he opened the red Sea for

them. So, let us move in faith, having no fears, but be solid and determinate in a good sound principle that we may please God.



THE CAUSE OF SETTLEMENT DISCORD.

This is a subject that has engaged a great deal of my time during the latter part of my life. It is almost a unanimous thing in all settlements, land and countries for people to stick to the one that they believe is their best personal friend, and one that has stuck to them the most, irrespective of principle, that is not considering whether he is on the right side, or side of principle or not, which is one of the grandest mistakes that ever any people practiced on this earth. It is no difference how much a man has befriended and aided you in your temporal matters. If there comes up a variance between him and some neighbor that has not been so kind to you, and really there was a variance between you and that neighbor, we should act precisely on principle and not consider favoritism or personal feelings, though it should be one of the warmest friends that we have, and according to our understanding we see that he is in error, we should honestly, fairly, squarely and boldly approach him and tell him of his error, and with good feeling, try to show him of his error, and in case we should fail, after an honest and candid effort, and the variance or contention continues between him and the other party, we should boldly say that I am against you, or in other words, I am against a wrong thing and you are occupying a wrong position, hence, I cannot stand with you. And a friend on the other side would do likewise, and another, and another, and so on. He would inevitably go to thinking seriously and calmly and doubtless would see his error and cease contending for the wrong thing. When, at the same time, if we had carried out what is common among neighbors and friends, he would have persisted in his wrong and really entertaining the idea that he was right, for we all well know that it is common among neighbors for us to try to keep the good side of both parties, and rather intimate to both that they are right when we know that we lie for both parties can't be right, nor neither do we look at it in that way, for we understand that one of them is wrong, hence, we lie knowingly, and consequently, are no better than a horse thief, and I will take God's own language to prove it. Now, He says that thou shalt not steal and thou shalt not lie. If you will show me where He makes one any better than the other, I will acknowledge that I am writing a lie. Besides we are hypocrites and deceitful, with guile in our mouths. Then, when we plainly see and understand a practice to be wrong, why do we not like men and christians, turn right about and practice the side of principle that is pleasing to

God, which will stand throughout eternity and give joy to the soul that never dies? When I seriously, calmly and coolly consider our impurity, our deceitfulness, our hypocritical and our two-sidedness, I am made to mourn in the spirit and ask God why it is that we are so corrupt and contrary to thy will. But then remembering what He said to Paul: "That my grace is sufficient for you." It is not for man to know the mysteries of God; but it is for us to know and understand our just laws and what is right between man and man. But when we know what is just and right between man and man and then will not do it, I am at a loss what to say about that man; but it seems to me that he ought to be in hell where it is wrong to do right, and then he could fill the bill, and he would be making no discord, but have unity all pulling the same way in harmony with the devil beholding his smiles. Every man ought to lean one side or the other and show where he stands by his work, for everything is either right or wrong, and which ever side you view to be right that is the side to contend for, and which ever side you view to be wrong that is the side for you to contend against, for God loves an earnest worker. For proof He loved Paul and Paul persecuting Him because Paul was earnest and doing all he could do. So, God loved him and gave him the right understanding and then he turned his course right about and immediately worked for God which was contrary to his former understanding; but we are so mean, deceitful, hypocritical and so two-sided, which has been cultivated for centuries after centuries, until we are almost substantiated in the belief that it is right to be deceitful, hypocritical and two-sided; but every man that has common sense, when he takes an honest consideration, well knows that right is right and wrong is wrong, and he well knows that hypocrisy, deceitfulness and two-sidedness are all wrong, and every man that has half sense will admit this to be a fact, and at the same time, practicing these things every day that he lives. Now, why a man will admit a thing to be wrong and dishonorable, and yet practice the same thing is what gets away with me, and perhaps there is not a man in this community nor any other, but what will say that a two-sided and hypocritical man is dangerous, and perhaps not one in any other community but what is more or less afflicted with that disease. Now, I ask what is the matter? It is the old nature that we were born with. I ask what is the remedy? As Paul said to Timothy, take a little wine for the stomach's sake and get out of that cold water state. Paul meant by that, to take on a little more of the spirit of God for the stomach's sake, that was to be more zealous in the cause of God. Now, the remedy for us is to put into practice a little more solidness and more earnestness and a little more energy in reference to our duty. And put into practice a little more boldness, and to form a resolution and determination to do our duty let it offend or please, and that we will never try to please man any more except on principle. Now, if this is not the remedy, I do not understand the principles and doctrines of

God. And if that is the principles and doctrines of God let us not be afraid to put it in practice as it will never pass away. Practice has a great deal to do with us in all things. Now, a man may practice trading and swapping horses until he becomes substantiated in the belief that it is right, and finally he may begin to tell what he calls little chunks of stories, and leaving the truth untold, until he becomes fixed in his mind that there is nothing wrong in it, hence, searing his conscience as he goes. We find all classes engaged in such. There is a class that is called the bone-yard horse swappers, and there is a higher grade of horse swappers and horse dealers that deals in a better class of stock, and is able to deal on a larger scale, and, generally, are men of better polish and can polish a lie better and fortify better; but just as guilty as the bone-yard man; and we find many so-called preachers that gets up in the pulpit and as they call it talk for God and tell the people how to do and how to shun the devil, and, perhaps, the first man he meets banters him for a horse swap hoping to make a few dollars in the swap, for we know that he is not expecting to give him a few dollars. Then he is proposing to beat his fellow man out of something, at the same time saying that he did not want to make anything, which is a knowing lie. So we see the hypocrisy deceitfulness and two-sidedness in all classes of people. We see it in the preacher and in a high class of people and in the low class of people and in all classes of people. So, what makes the difference in us, is in accordance to what we put into practice. Hence, if we practice the truth we will like the truth and if we practice solidness we will like solidness and if we practice boldness we will like boldness and if we practice firmness we will like firmness; and if we practice sincerity, we will like sincerity, and if we practice acting upon principle, we will like acting upon principle, and if we practice telling lies we will like telling lies, and if we practice swindling and cheating, we will like swindling and cheating and if we practice hypocrisy, we like hypocrisy, and if we practice deceitfulness we will like deceitfulness, and if we practice two-sidedness we will like two-sidedness and if we practice being every ones man, we will like being every ones man, and if we practice pretensions we will like pretensions. Hence, just whatever we practice is just what we like, unless we practice a thing by compulsion, and in cases of compulsion no one should be either honored or dishonored. Now, as I believe that I have made it plain and obvious to any intelligent mind that the thing we practice is the thing we like, I now ask all that are convinced of that fact why you do not commence practicing everything that is right and opposing everything that is wrong, which would soon make us lovers of every practice that was good, and, in accordance, with God and haters of everything that was evil or wrong? Let us now consider a little and see how came the two-sided hypocrisy, deceitfulness and pretensions of man, so prevalent and popular? If it had commenced with some ordinary or low graded class of people it would not have propagated or spread but

very little; but it commenced with the high grade of people. First, we will notice some nobleman desiring to represent his nation of people, who has placed himself upon the politician horse with all the magnificence and outward appearance that can be made, stumping the whole country with his eloquent deceitful and hypocritical speeches, making everybody believe that he is their friend, the rich and the poor the idle and the laborer, while it is impossible for him to be a friend to all on principle. He is only a political friend or in other words, a friend for policy, and for God's sake let us not forget to notice that word policy! policy! policy! Think about it!—think about it!—think about it! for it is the world's ruin to-day, and we see that same hypocrisy practiced and followed up from the representative of the nation down to the constables of our townships.

Now, let us notice another high-toned class of people, who is on the hypocritical and politician horse, and that is the lawyer, who is proposing to get his magnificent living without labor, and in order to do or accomplish that living he learns to practice deceit and hypocrisy, or in other words, he learns to be a policy man and is a friend for policy and makes himself social with everybody, and claims to be a friend to many that he cares no more for than a wild horse, if there was not some probability of getting a little money out of him at some future time. Hence, he is expecting to get his living by his law ability, his sociability and policy, and his policy is to take the case where the most money is, right or wrong, provided he can get it.

Now, let us notice another high-toned class that has a great deal of deception, hypocrisy and policy about him, and that is the doctor, who is proposing to get his living without labor, whilst I admit a good deal of exposure in the practice, but I suppose they are like the little boy that said he would rather freeze riding than to walk. I suppose they would rather ride in the cold than to work, and especially, when he knows that there is no halter on him. For he knows that he can charge his own prices and no man outside of a doctor can say whether it is right or wrong. So, you see him professing friendship when it is only policy, expecting a case at some future time when he can make from three to twenty dollars per day, and many as good men as he is would be glad to get fifty cents per day. Now, I admit that honest doctors are necessary and useful in a country, but they ought to have the same halter on as a farmer or anybody else.

We will notice another class of people that some are high-toned and some are not, but all would love to be, who are hypocritical, deceitful and policy people, or mostly so, desiring to get their living without labor, with a few exceptions, and that is the so-called preachers. And amidst the whole class of people that I have above alluded to, I must honestly confess that the mass of the so-called preachers are the most deceitful of any class that I have mentioned, among the brothers and sisters, and especially among the sisters,

that prepares the fishes, loves and fried chicken. But I know if a man would not use deception for something good to eat when he was hungry, that there would be no deception in him. We very often hear them in the pulpit pretending to be very good and better than ordinary men, and some pretending to be holy, when God's own word teaches any common-sensed man that no man is good. Hence, they tell a knowing lie and the divine word says, that all liars shall have their part in the lake that burns with fire and brimstone. Now, as I admitted on the preceding page, that a good, honest doctor was useful and necessary, but as to the politician, the lawyer and preacher, they are a curse to this world of people. There never has been a day from Adam until now but what the politician and lawyer was a curse to the honest working people. But in the last days God saw it necessary to send a preacher in the world and He sent Christ to preach, and Christ sent the Apostles to preach and to write the preached word, and when the inspired Apostles passed away, that ended God's preachers, for none of God's preachers, since the gospel was made known, ever had any hypocrisy, deception or guile in them, but was supernatural and holy as Christ Himself, who was the first preacher of the gospel. Therefore, all the preachers from the days of the Apostles until now, were preachers of the devil, or in other words, just such preachers as Paul was before the day he was struck down blind on his way to Damascus. For he said, he was earnestly doing the will of God from his blind traditional teachers, yet he was persecuting the true gospel which now stands written for every man to read in his own language.

Now, we will notice another class of people that are something like preachers. Some of them are the high-toned people, and all of them would like to be—they are just as full of hypocrisy, deceit and policy as they can well be, and that is the merchant. Every man making himself familiar, social and pleasant, for what purpose? Is it because he is a true friend indeed? Or is it for his dollar, that he may accumulate the goods of this world until he can be liberated from the plow handles, or in other words, that they may not be hewers of wood and carries of water? We see the merchants in all cities, towns, villages, and in the remote parts of the country, claiming that they have the best, prettiest and the cheapest goods of anybody in their city, town or country. Also, claiming that they will wait a little longer and give a little more for produce, and that they are really a little cleverer man than anybody else, and will try every way to prove that they are cleverer than they are, except at the table. Whilst there are a few that will open their door and spread their tables to prove it, hoping or expecting to get four fold back. And multiplied thousands of merchants are sending out their little puffed and stuffed dudes, who have cultivated fictitiousness, in order that they may adopt themselves to all sorts of crowds (except truthful crowds) trying to make themselves pleasant and social, with their mouth full of lies. Hence, all of them claiming to represent the

best house in the town, city or State. Therefore, they can sell the best and cheapest goods of anybody. Their policy is to sell the most goods; (whether they be good or shoddy,) in order that they may get the greatest name and the largest salary of anybody in his town, city or State. Now, all such ought to be in the plow handles, except what is entitled to the chain-gang. God only knows how many that is.

I hear one say the writer seems to understand a good deal about the foregoing characters. Some of them I do, from experience. I thank my God that I never have been a lawyer or a preacher, nor never wanted to be one; but to my sorrow, I have in former years been a little county politician and to some extent was a policy man in order to be elected; though there was one policy that I never fell into, and that was a whiskey policy which is a comfort to my soul to-day and will be in eternity. I once thought I would like to be a doctor if I could be an honest one; but if I had been an honest man when I commenced practice I am afraid I would have soon fallen in line with the most of doctors and that is to size a man's pile and take it, especially if he is dead. For I own, I am a lover of money. I also, part of my life, have been a little one-horse merchant and perhaps would have been a six-horse merchant if I had been able, and practiced a great deal of policy in order to get a man's trade; but I thank God I never did know much about how to be two-sided; but in some instances have bordered on to it; but when I would think about it I would feel so mean that I could see the frowns of God before my eyes, hence, I asked God to help me to be firm and act on principle.

I always had an abhorrence to a bone-yard horse swapper, while I admit that the greater part of my life I have been known as horse trader even from sheep up to negroes, and it has been said by some, that I was a very good trader. I suppose that impression was gotten up from my always having reasonable success, for a small trader. Now, how this success came about, or the cause of success is the thing to notice. I will not deny that I used all the strategy and policy to purchase everything that I bought at the very lowest figures that I could possibly get, and I, likewise, used all the chicanery and policy to sell the same at the highest figures I could possibly sell for, in order that I might get gain and accumulate the goods of this world. Now, right here comes the things to notice. Why did I, and why do others do these things? In the first place, we all have an anxiety to accumulate the goods of this world, (now comes the boogger.) In the second place we were raised up in these practices and taught by the examples of the great, the noble, the grand, the medium and the low, so far as their ability reached, to practice hypocrisy, deceit and policy, hence, building us up into notice and popularity by showing ourselves to be the most successful and prosperous man in business, no difference what the business was. He may be a gambler, he is the biggest one of them. He may be a beef market man, he is the greatest among them. He may be a

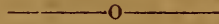
horse dealer, he is the greatest among them. He may be a tin peddler, or an apple hauler, he is the greatest among them. He may be a merchant, he is the greatest among them. He may be a doctor, he is the greatest among them. He may be a lawyer, he is the greatest among them. He may be a so-called preacher, he is the greatest among them. Hence, you see that our whole teaching has been chicanery, strategy and policy for generation after generation, which has substantuated us in these evil and ungodly practices, which is marching us hell-wardly, as rapidly as the destructive cyclone moves her powerful forces North-eastwardly. Now, what is the remedy and how shall we make a start in the right direction? In the first place, let us notice the New Testament, and see if Christ has taught anything that will lead us wrong or into any evil, and if we find that it harmonizes with everything that is good and find that it unites us, and find that it leads us Heavenward, and understanding, at the same time, that the Testament is the only book on earth that we can wholly and solely rely on. Now, I believe what I have said in the last ten pages, will satisfy the readers that we have been raised up in the way and manner of policy, which makes discords and crosses among us, which blots out our confidence in one another, and finally lead us to a yawning hell, from which there is no redemption.

Are you not ready to form a junction with me in a resolution and determination that by the help of God we will commence practicing that which is upon principle with our neighbors, friends, and with all we may deal with, whether it make friends or enemies; and be true to our country, our friends and our neighbors, to our families, and to our God, remembering that God says. "If God is for us who can be against us?" I for one am willing to sacrifice everyones friendship that will not be a friend on principle, and principle alone. I for one am willing to always show myself on one side or the other, where there is principle involved (now if a variance has been gotten up through whiskey on both sides or from any other unprincipled thing, then I propose to have nothing to do with the case), I for one am willing to hold up for everything that is right and condemn everything that is wrong. Now, I ask every reader of this work whatever he understands to be the truth to fall in line, not with the writer but with the truth, and whatever you understand and know to be wrong or false, to fight it until you die. And that which you do not know for certain whether it is right or wrong, I ask you to honestly, laying aside all former teaching and prejudice, investigate the matter thoroughly and when decided, fall in line with the truth and earnestly contend for it, asking God to be your helper.

I will now bring this admonition to a close, believing that everybody that is seeking the truth will readily admit the foregoing statement to be the truth and all that desires to fall in with it will do so, and those that do not desire to fall in line with the truth will not do it, though there was a whole volume written from under the hand of the

Scientific Spurgeon or Talmage and polished with all the grand language that their ability could handle.

When we do not desire to do a thing we will never do it, until we see or understand that we are obliged to, or do worse, or in other words, until we see or understand it is the best for us to do so. If we will minutely consider what kind of creatures we are, we will very readily see that we are a very strange organized piece of flesh. We are always finding fault to our government our country, or our neighbors, but never find any fault to ourselves. If everybody in the county, State or nation steals we will steal too in order to be with the big crowd, or like everybody else, and if everybody drinks whiskey, we will drink it, to be with the big crowd or like everybody else, and if everybody else idles away half or two-thirds of their time we will idle away our time, to be like everybody else, and if everybody pretends or makes out to us that they think a great deal of us we will pretend or make out like we think a good deal of them, and if everybody talks about all their neighbors, we will fall in line and talk more or less about some of our neighbors, if not all of them, and if everybody else tells what one neighbor says about another, we will tell some, if not a good deal, too. So you see that we are a curious something. Now if we would form this kind of a resolution and determination that we would strike a line of principle and walk, talk and act upon it, popular or not, stout friends or no friends, honored or not honored, live or die, we would then be like Enoch walking with God, and pleasing God. I pray by the help of God that all us believers in God will fall in on the line of principle the balance of our days.



A SPECIAL ADDRESS TO THE CHRISTIAN BRETHREN, PREACHERS AND STUDENTS OF DIVINITY.

You men and brethren of vain tradition, listen and believe. I know that I am of the same race and of the same government and of the same teaching and full of vanity and lust of this world; and in my nature lust after the flesh. I know that all that have been born into God's family have received the same spirit of love and meekness and humbleness and in the name of our Father who art in Heaven let us examine ourselves by the word and it alone. Why is it that we are so inclined and disposed to follow off after the vain teachings of men rather than the true word of God that was written by inspiration of the old grand Apostles that was full of the Holy Ghost which was the power of God exhibited in flesh, and accompanied with the spirit and love of God the Father which will point us all to the lamb or the saving Christ that is able and willing to save us all that feel the need of a Saviour, for we all

have been taught of God, and they that hath heard of God and learned of God will come to Jesus as a Saviour—John 6 and 45. Then, my dear brother and fellow creature, in the name of high heaven and of all that is good, have we turned loose the true and inspired word of God which points us directly to the lamb that was slain for us, and following after the corrupt and fictitious teachers that are abroad in the land and country who are following after their own gratifications of this world and its pleasure, which has been going on so long that we are hardly able to see anything wrong in it. Consequently, we have submitted to their teachings, and supporting them and their families until they themselves are persuaded in their own minds that they are doing the work of God, and that it is nothing but our duty to support them, and they believed that they were a superior class of people, or rather had a superior qualification to us, and our tradition has taught us that they were superior to ourselves, therefore, we have been looking up to that class of so-called superior teachers and preachers until we have become so zealous and earnest in the belief that we do not nor cannot take a proper view of the scriptures; consequently, it is leading us in a mass down-wardly and hell-wardly, as fast as the wheels of time can roll us on. Oh! my dear children of God, I pray with all my heart that you may stop and think and consider the course that we are marching and you will be made to see and to know and understand that our leaders are carrying us on in a way that is not acceptable to God. If we would consider one moment, common sense would teach us that God does not propose to get up an excitement, and scare and push and pull people into His kingdom. These protracted meetings and camp meetings, that makes so many spasmodic christians, that do not last until the next protracted or camp meeting, is not worth anything to building up God's kingdom, unless some plan was invented to take them away at the time the spasm comes on them, and then you would fill up the devil's kingdom the fastest. God is cool, plain and deliberate in all His acts, talks and requirements, and says what He means and means what He says. Then, let us think seriously, calmly and coolly, and consider the platform that we stand on, for no man nor woman can act properly in excitement, that we all know, when we give it a moments reflection; but, alas, we are induced or lead off by the grand and flowery speeches of designed men, that are full of pride and vanity, claiming to be a mouth piece for God, when they are at the same time a mouth piece for the devil; because all the christian thinking people well know that pride and vanity belong entirely to the devil; and love, peace, meekness, humbleness, harmoniousness, modesty, plainness, and all such things belong to God, and the divine word plainly teaches us that all the old Apostolic preachers, who were God's mouth pieces, were possessed of all these qualities. Then, let us take their preached word which stands written in plain English language, read, study and pray calmly, honestly and seriously, asking God to give us understanding of His divine preach-

ed word. Hence, when we desire divine knowledge let us always go to the proper school master, who is God and none other, for He is always ready, willing and anxious to impart wisdom and knowledge to them that seek it, for His preached word says, he turneth away none empty, but is liberal to all that seek after understanding from Him. But my christian friend, right here let us bear in mind that if we want wisdom, and understanding from on high, that we must look to no one but God, for none other can teach it since the days of the Apostles, whilst we see thousands upon thousands proposing and claiming to be teachers for God, or in other words, a mouth piece for Him, and at the same time, know that they are full of vanity and are carnal minded, and God's word plainly teaches us that the vain and carnal mind is always enmity to God. Now, my christian friends, let us ask ourselves why it is that we will be lead by a people, that God's word plainly tells us is enmity to God. We see and know that our brother preacher is as full of vanity and as carnal minded as any of us. So, that thing alone ought to convince every common sensed man and woman on the earth that God has nothing to do with an enemy, or with that which is always enmity to Him. Now, let us reason with ourselves. We will first take the poorest and the humblest man that we can think of who claims to be a mouth piece for God and sift him out well, and we will find some selfishness, pride and love of money in him, for he will say I do not charge anything for talking for God, but I am poor and needy and if you are a mind to give me any money, I will take it, or if you will give me a fat hog I will take it, or if you will give me a few bushels of corn or wheat I will take it, or if you will give me a fine suit of clothes I will take it, etc., etc., and we will find a disposition of honor in him, for if he thinks there has been a good work done in the cause of God, he wants some if not all of the honor, or if it is said that he prayed a good or powerful prayer, or preached a big sermon, it puffs him up. Now, we will take a higher or a little more superior grade of preachers, and they will say rather in a bold way, I think that men that preaches the gospel should live of the gospel, and I must have twenty-five or fifty dollars for each church that I attend, or I must have a horse to ride, and you may give him the twenty-five or fifty dollars and a horse to ride, and in a few years he will say I must have from fifty to one hundred dollars to each church, and I must have a buggy to ride in and I must have a big umbrella or a top buggy, for I cannot stand the sun like I used to, and the twenty-five or fifty dollars, at each church will not keep my family up like it used to, for I have to send them to school. So, you see how it is they grow a little tenderer than they were, and they grow a little lazier than they were, and they grow a good deal prouder than they were, and me and my family are on the gospel horse and you must feed him, and in a short period of time one horse and buggy will not take my family, I must have a two-horse buggy. So, now you must feed my two horses; and, indeed, we see some preachers that it takes two horses

to pull them alone, and plenty of as good people as they are that rides in little old one-horse wagons and they drawn by an ox, and plenty of as good people that has nothing to ride in nor nothing to pull it and at the same time, calling on that class of people to feed the two-horse gospel out-fit. Now, my dear christian brothers God help you to sift out all these things, thoroughly, and see what is in it; whether it is of the devil or whether it is of God. Now, let us take the most superior class of so-called preachers, and examine them awhile. We find them bold as a lion, standing before the masses of people, and declaiming that they are the called of God, and woe unto me if I preach not the gospel, and they that preach the gospel, shall live of the gospel, though, I cannot preach for you unless I get \$500 to \$1,000 per year and some \$1,500 and some 2,000 and some still higher, for we have to stand before grand people, and we must have fine clothes to help us to preach a big sermon, and to help us to make grand appearances, that we can have influence with those grand people, and I cannot preach unless I get such a price; for it cost me so much to keep up my buggy and horses, and it cost me so much to live in the city either to buy city property or rent it, and it cost me so much to ride on the iron horse from city to city, and it cost me so much to hire my cooking, and it cost me so much to hire washing, and it cost me so much to hire a nurse, and I have to feed her, also, and my wife's health is not good, and I have a heavy expense sending her from springs to springs, and traveling about for her health, and it cost me a great deal to send my children to college, for I have to dress them like others or they would not be honored. So, you see now what is left when you have sifted out this class of preachers. When you exame into your sifter, closely, you will find nothing but a corruptible nature in it. Perhaps you will find satisfaction of this world; perhaps you will find a principle of self-honor and greatness; perhaps you will find a principle of superiority; perhaps you will find a principle of selfishness; perhaps you will find a principle of lusting after things of this world; perhaps you will find a principle of a desire to make their way easy in this world; perhaps you will find a principle of scornfulness towards the poor and ignorant class of people; perhaps you will find a principle of a desire of the wisdom of this world, and, in many cases, you would find a principle or a desire to commit adultery; perhaps you will find in some cases secret dram drinkers; perhaps you would find a great deal of hard down laziness; perhaps you would find many other evils of this world, and one of these evils would be a big portion of deception, for we will notice right here that a great portion of these self feeling superior preachers, will make a great deal of brother and sister such a one, when they are about their houses, or their churches where they are expecting some loves and fishes, and at the same time if they were to meet this old fashion or plain brother and sister out at a mass meeting, where they found many of their fine feathered birds, of their equals, they would say to the old

brother and sister: Why, how are you brother Brown, Jones, or Smith, how have you been, and how is all? etc., etc. Well I will see you again, and away they go, and fall in with some of their equals or birds of the same feather, and not wishing to see you any more, until they can meet up with you about your church or house, then they are willing to be one with you and in a deceitful and hypocritical way mix and mingle their voices with you. My dear christian brethren are these not facts in a great many cases? I answer, yes, most assuredly it is so. Then why do you believe that such people are God's mouth pieces and recognize them as such? Now, let us ask ourselves if we are not looking up to this superior class of preachers, and working hard ourselves, and working our children hard and depriving them of the school-room, and many pleasures of this world, and bringing them up in a state of ignorance, and dividing the fruits of their labor with this higher or superior class of people or preachers, who think they are called preachers of God.

My dear brother, come right home to thinking and ask yourselves if this is right? Ask the preacher of God as he calls himself claiming to take the Testament for the man of his counsel, where did you get your scripture for your superiority, and your fine clothes, and where did you get your scripture requiring one to be robed greater than another, except the robe of Christ. Then let us ask ourselves why we are not all in one uniform apparel. It would look uniformal, and so harmonious, and so much like the teachings of Christ and the Apostles. We see no place in any of the Evangelists, or any of the epistles, teaching or advocating the cause of towns and cities, or teaching or advocating the fine dress or apparel. Then why do we fall into lines with such, or advocate such principles, when all of Christ's teaching is to the contrary? This, my dear brethren, should put us to serious thinking, for common sense teaches us that it is fashion, style, and pride, that lead us all in that direction, and common sense with the teaching of the New Testament, teaches us that fashion, style, and pride, is all of the devil. Then we that think we have been born of the spirit have not yet repented, or at least we have not brought forth meats, fruits, for repentance. Then God help us to bring forth meats, fruits, for repentance, that will be acceptable to God.

Now, I want to say a little about how I feel towards the preacher. All the preachers that are children of God and christians I love them as good as any people who are also christians. (Right here I will say that there has been thousands of people that think they have been born into God's family who are not christians, because none are christians except they take the footsteps of Christ, for the word christian is derived from Christ which is to be Christ-like. So, I understand that many of God's children are walking in disobedience and believing that they are doing the will of God, even as Paul did. So, my dear children of God, I admonish you to beware and try yourselves by the word of Christ,) for preachers who are God's children are all honest, and they desire to do the will of God,

and many of them honestly believe that there is not a drop of tradition about them, and at the same time they are as full of it as an egg is of matter. This is from the fact that they were rocked in the same cradle that their fathers were. Yea, the same cradle that their grand-fathers were rocked in, and many of us soon fall into line with those with whom we associate. So, it has been a belief and practice for ages that people have a special call to administer God's spirit, and after they have been born of the spirit they feel an impression to work for the cause of Christ, and feel a responsibility resting on them which every child of God feels if he is a child indeed. So, when I see a preacher that seems to show a desire and zealousness and earnestness in the cause of God where there is no money or earthly reward expected, I love him, because I see the fruit of God abounding in him; but where the money or earthly reward seems to be the magnetic power or any part of it, I then see no evidence or fruit of his being one of God's preachers, for Christ plainly says: "That the hireland careth not for the sheep but the hire, and when the wolf or the devil cometh the hireland fleeth and the devil catcheth them." So, I cannot say that I love the hired preacher because God does not love them that will let the devil catch his sheep when the money stops. So, my brother preacher, try yourselves by this rule, and if you are one that will give your life for the sheep, I love you, for Christ and the Apostles, who were God's preachers, gave their life for the sheep. Now, my brother preacher, if you cannot stand by God's rule, money or no money, and willingly give your life for your sheep, I ask you in the name of God to get off of the preacher's platform, or the gospel horse, and walk side by side with us imperfect children, who are taking Christ's own preached word for the man of our counsel, and trusting in Christ, viz: for the redemption of our bodies, and desiring to be organized in a christian organization, trying to admonish one another and bear with one another's faults and praying God's help.

Some preachers say a great deal about sound doctrine; and one will say that another one does not preach sound doctrine. I ask one and all of you, where do you get your doctrine? Do you not get it from the Testament? And has any of you got any other place to get doctrine? I answer no, you have not, if you take the doctrines of Christ. But if you take the doctrines of men you have many places to get your doctrine, and, consequently, you will have many different doctrines, as we see it is now the case, and every doctrine that is taught, but the doctrine of Christ, is rotten and false, but really there is but one doctrine that has been taught by Christ Himself and stands written in the English language, so that a way-faring man, though a fool, cannot err therein. Every man that can read the English language understands it alike, if he is clear of traditional ideas, which are abroad in the land and country, and at the same time we all feel clear of it, and are not aware that it is a blinding us every day that we live,

and leading us further and further into darkness, and the so-called great and leading men, who claim to be preachers for God, are the fullest of tradition and the worst blinded of any men on earth, and I feel in my heart that the sins of the more unlearned and ignorant are resting upon these great blind leaders; but when the blind lead the blind, I feel like that the blind leader will fall in the bottom of the pit.

Now, in reference to how the family of God should move on: To be christians they, of course, should take the footsteps of Christ and organize themselves into christian bodies and appoint one of the best christian walking men as a Bishop to look over the church and administer baptism, etc. Also, should appoint your deacons, etc. Then, if all of that christian organized body would be true, zealous and earnest workers in the cause of Christ, and every true christian would be pressing forward towards the mark of the high calling, and Paul said often to his different churches, for the brethren to exhort one another, and admonish one another, and bear with one another, and pray with and for one another, and by so doing it would teach and induce those without to believe, that they had a grand place of rest in contemplation, and would cause them to look into or examine their case. But I hear one say, I think you would have very small churches and but few of them. That, perhaps, would be so, but what was in the churches would be God's genuine followers, and there would be none of these spasmodic christians, nor none of these self-made christians, that come in by the doctrines of men which are numerous. If the true and genuine love of God, does not prompt a man to be a worker in God's cause, all His works are of the devil and he is a bastard and not a child of God. They that are blind are in their own estimation growing very rapidly into wisdom, but their wisdom consists of the greatness of this world, and Christ says that the wisdom of this world, is foolishness with God. They are now being many devine schools scattered about over this United States, and thousands of students attending them, claiming to study divinity, and spending millions of money in that direction, seeking to be great men in Godly things, and believing that their money will rear them to the knowledge of divine things, but, most assuredly they will come out like old Simon, the sorcerer, when he proposed to buy the power of giving the Holy Ghost, but Simon Peter told him that he and his money would both perish, for he was yet in the bonds of iniquity and gall of bitterness; and at the same time, Simon, the sorcerer, had believed on Phillip and been baptized—Acts, 8. So many of us has believed and been baptised, but we have believed on the acts of great men, consequently, yet in the gall of bitterness, and will perish with our money.

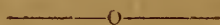
I now appeal to you that have been going to divine schools, studying divinity, or theology, allow me to say in my feelings, oh fools, who are you expecting to get your divine knowledge from? Is it from God, or is it from great and learned men?

If it is from great men, God pity you I say. If it is from God that you expect your divine knowledge, then I say Amen to that, and pray that you will take your lessons from God in the silent grove, or closet, but if you think you can realize divine knowledge from any of those great divinists or theologians, that have D. D. stuck to their names, then go on your way, and I am sure you will fall into the pit with your blind leader. Though you may go on in this world, and rear yourself to a high pinnacle of fame and honor, though you may go to your theological schools until you can annex to your name the letters D. D., which is said to stand for Doctor of Divinity; but I believe in many cases it should stand for Devilish Designs, for I well know that many who wear the letters D. D. annexed to their names are as vain in their imaginations as vanity can make them. Then, if vanity is not sin and sin is not of the devil, and the devil has not devilish designs, I have understood my Testament wrong, and I pray God that if I have understood it wrong, that I may read it again and get the right understanding, and if I have got the right understanding, then my dear brothers, who are in the divine schools, you have got the wrong understanding through tradition, or else you have never been born into God's family and you had better look into your case again and see what kind of a platform you are standing on, whether it is God's platform or great men's platform. If you are a child of God and yet through tradition, standing on men's platform, you had better repent and do the first works—Rev. 2 and 5, which you have never done and that is to get on God's platform and take Christ's footsteps. We should remember that great men's platforms or foundations are sandy and will not stand the storms of the beating rains; but God's platform or foundation is a rock and will stand the beating rains and save us throughout eternity.

Now, you brethren that are seeking a high position, and to be some great one, I will ask you one question: Are you seeking a high position with God, and to be a great one with Him, or is your aim to seek a high position with men and to be a great one among them? If your aim is to get a high seat and be honored with God, then humble yourself and take a low seat here—Math. 23 and 12, and not stand up in your grandeur and teach others to be humble, but take the same counsel yourself. I ask, where is the man that has been reared up in easy and high life, or even that has been brought up in poverty, and been carried on up into those high schools, and then to those so-called divine or theological schools, and then humbles or abases himself with the poor or laboring class, who are the back bone of the world? And on which the whole universe moves and lives, and on which the flowery beds of ease are built and on which the vain, proud, the haughty, the grand, the noble, the great, the self esteemed and lazy, are all riding with ease, comfort and splendor?

I will say a little more to those that are students or contemplate being students in the divine or theological schools. First, ask your-

selves what kind of language God's divine word is written in? If it is written in the English language, then go to school to some good English school teacher until you understand the English language, then if you want to study divinity or theology, then go to school to God the balance of your life—study your lessons on your beds, and as you are walking, riding, sitting about, and as you are between the plow handles, if you condescend to walk there, and when you are hewing wood, if you condescend to do so, and when carrying of water, and, indeed, in every avocation of life, praying to God to unravel His word and to give you wisdom, to that extent that seemeth good to Him; but that petition to Him would be of no avail, if you had any object in view to redound to your greatness among men. To get divine knowledge from God a man must lose all sight of making himself popular among men, but have an eye single to the cause and interest of God. So, you should examine yourselves closely by these rules and see where your mind and interest runs, whether for your popularity here among people, or whether to be popular with God. If it is alone for the love and interest you have in God you belong to the family of God, and if it is to be popular and to be honored among men you belong to the family of the devil.



THE GOVERNMENT OF FAMILIES, OR DUTY OF WIFE TO HUSBAND.

The subject of family government has been resting on my mind for a great many years, and having studied in a practical way a great deal of human nature, and at the same time, having had a very extensive acquaintance of our home race of people, and having meandered in a long and extensive travel over the Southern States of America, and in my avocations of life it has been necessary for me to become acquainted with all classes of people, both male and female, and with the old and the young, and, especially children. Having tried to teach school several years of my young life, and when I was teaching I took this consideration, that it was necessary first to study or learn the child's disposition, and then I knew how to govern it, and it was an easy matter to tell whether the child was governed at home or not. If it was governed at home it was an easy matter to govern it at school, and finding out that when I was young, I, of course, formed an attachment to good family government. And there never was any good government on this earth in any family or any organized body of people where there was more than one head or ruler, "for a house divided against itself cannot stand"—Math. 12 and 25, 26. And Luke 11 and 17. Or, in other words, it is no government if more than one

rules in one organized body, nor neither can any family or organized body obey two masters, for they would hate the one and love the other—Math. 6 and 24, or despise the one and cleave to the other. Where the whole house or organized body is subject to one ruler, master or Governor, there is no disturbance in that house or body, or in other words, how could there be any trouble or disturbance? The ruler or Governor could find no fault to any one in the house or body if all were subject and obeyed him in all things. I ask the people at large, how many houses, comparatively speaking, taking the whole mass of people, are at perfect peace, love and harmony at home? Having formed an extensive acquaintance throughout the Southern States, I am able to answer, not one in ten but what have jars or crosses, and from that to quarrels and fights, and that to separations, then as it were, wives, husbands and children all in hell here on this earth, “walking about in dry places, seeking rest and finding none, and in some cases they will meet back in the house they went out of with seven more wicked devils with them, and their last state is worse than the first”—Luke 11 and 26. Now, on the other hand let every wife and child obey the husband and father in everything, or, in other words, be subject in everything and at all times. Every common sensed person in the land and country is able to see or understand that there would be happiness, joy, quietude, pleasure, peace, love, harmony and one sweet union abounding throughout the whole family with the blessedness of God resting on them all. The husband is commanded to love his wife as Christ loved the church, and He loved the church so well that He gave His own life for it, for the church which was the Apostles, or, in other words, it was the whole believing family of God and all of God’s spirits is subject to Him and obey Him and where obedience is, love abounds and if love abound all is well and happy and if strife disagreeance, crossness, contrariness, exist, all is unhappy, besides these things always produce hatred and malice which will bring about a life-time discord and unhappiness. In my travels I have had interviews on this subject with a great many ladies and it is very seldom that I ever meet up with a lady that will agree with me on perfect obedience to the husband. Occasionally I meet up with a good christian lady that has taken the proper and scriptural view of the matter; but in most cases, I hear them say I am perfectly willing to obey my husband when he is right, but when he is wrong, I am not willing to obey him. Well, then I say to her you are the head and you propose to know what his duty is and when he is doing right and of course that makes you the head of the family, or the judge of what is right in the family. Well, one says I have a cross man and sometimes he gets drunk, tears up things generally, and you say obey such a man as that? Yes, I say obey such a man as that, or leave him one of the two for you know to cross him would only add fuel to fire, and if you cannot whip him and make him mind or do better, you had better obey him and try to please him if you want to appease him or his wroth. There

is only two ways to govern everything and one is to force anything, and the other way is by kindness and persuasion, or, in other words, everything is governed by love or fear. Now, these are facts undeniable; then I say to all wives if you are aware that you cannot whip or subjugate your husband you had better govern him by obedience which will be by kindness that will bring about more love which conquers the most stubborn heart; and, more than that, God made it the duty of the woman or wife at the beginning to be subject to the husband or be ruled by him—Gen. 3 and 16, which was taught and practiced all through the Mosacal law, and the Testament teaches it in every instance, viz. Ephe. 5 and 22, 24. Col. 3 and 13. And Heb. 13 and 17. And 1 Pet. 3 and 5, 6. And 1 Cor. 14 and 34, 3. And Titus 2 and 4, 5. And you will also notice what Solomon says about a brawling woman which is in Proverbs 21 and 9, and you will notice in the beginning there was no distinction with Adam and Eve as to which should rule—they seemed to both be equal, or rather it seemed like that Eve had or did use some power or influence over Adam, and by so doing brought the whole Adamic family under a curse which stands over us to-day and will until the end of time. So God seeing that Eve was the weaker vessel and was not competent to rule, He told her she should be ruled by Adam which is God's instructions down to the present day, and we see a similar mistake with old Job's wife. She being weak, or in other words, did not have the understanding of Job, told him she would curse God and die; but Job told her she did not know what she was talking about. So, it seemed like he was more solid than Adam, or at any rate, she could not lead him wrong. And we will notice another similar case which took place with Lot and his wife. The command was given them to not look back while Lot carried out the command. His wife could not do it, or at least did not. I suppose her weakness was so great that she could not carry out the command. Perhaps her love was greater for her children that she was leaving behind, for it seemed to me that the female sex has greater sympathy than the male sex and less ability to govern themselves. So, as we see that is the case all along from Adam down to the present day, it ought to be reconciling to the female to take for themselves a protector and leader, and if they think it best at any time of their life to take a protector and head piece, they ought to first get their consent to be ruled or governed by him, let him be good or bad. If you chance to get a good man, that is your luck and if you chance to get a bad man that is your misfortune, and, therefore, be content with it, and by showing contentment and being obedient and kind to him you can make a pretty good husband out of a right sorry man; but, if you cannot make as good husband as some body else has got, be content for that is your lot. I feel persuaded in my mind that this ought to be sufficient for all christian wives, for all christians claim the word of God for the man of their counsel, and I have pointed you out the scriptures to read for yourselves. If all wives would take the com-

mon sense view of matters and surroundings and read the scriptures and study and pray to God to help them to be willing to obey the ordinance that God has laid down for them to go by.

Now, in speaking to them that are not christians, I cannot expect them to look at it in the same way that a christian does, because a sinner or unbeliever has not got the same harness on, that a christian has, for the unbeliever look at the matter in the way of justice or right and really on their own judgement as to what is right, while the christian wife understands that she is to deny herself and obey the command of God whether it suits her feelings and nature, or not, for she understands that the word of God teaches her to be subject to the powers that be over her, let them be good or bad, for Peter said to servants to be subject to your masters whether they be good or bad—1 Peter 2 and 18, and Paul said to be subject to principalities and powers that be over us—Titus 3 and 1; but the unbeliever should take a common sense view of her situation and they should consider their solemn vow that they made before God and man at the time of wedding herself to her husband; but there are very few that ever think of their promise any more, and in these days it has become very fashionable for first one to boss and then the other and very often the wife bosses all the time; and, sometime, neither can boss, because the wife will not be bossed, and she honestly thinks it is right not to be subject to her husband because it has been common for her neighbors or part of them to get along in that way and perhaps her mother never advised her in any way, and if at all she may have told her to do as she pleased and not let her man impose on her and if he did not treat her right for her to come back home. But they that give such advise are not fit to raise children, and I pray God to pity them. I have partly raised a large family and mostly girls and as everybody will say I love my children and we could not do otherwise because God give us that nature or created us so in Adam. I have some girls married and I told them when they married if they did not expect to obey their men and be governed by them that they had better not marry and I continue to tell them to be kind to their husbands and obey them in all things, no difference how wrong it may be, if you cannot in a kind way reason them out of it. If he steals horses or murders a man and lies in the woods carry him food, if he wants you to, or quit him; but in a kind way try to win him from his wrongs, or if he is drunken be kind to him when drunk and kind to him when sober; but with all the loving and kind words that you can use, persuades him to turn his course and do better. Tell him kindly when he is sober that he ought to think of the example that he is laying before his family and tell him he ought to think of your feelings; but say to him you are mine and I will serve you drunk or sober right or wrong, and I will do what you say do if I die by it; but I pray to God that you will reform and make a good citizen—a good father and a good husband, and though he may still be angry and even curse you,

still be patient and kind to him until you bring about a reformation: for if such treatment and conduct as that will not sooner or later reform him, he is not worth room in hell, though that will be his portion when he leaves this world.

My dear readers this may look a little hard or one-sided to some of you; but they are infallible truths, and for the love and interest I have in the people at large, I pray God to help you all to consider and weigh these truths, and while weighing and considering them be sure and exercise common sense in the matter. Now, I am only a poor infallible man, but having read God's word with a prayerful heart and for forty years have been observing human nature very closely and from general observation, I have been made to see the grand mistake of nearly everybody in reference to happiness at home, and whilst I am accountable for what I say I know as well as I am living that this present world would be comparatively a happy world if every wife would observe the foregoing counsel that is substantiated by the scriptures that is pointed out. It would make love, peace, harmony, comfort and joy, with the poorest of families in their little cottages, and their little children would not become acquainted with strifes, contentions, bitterness and envy; they would see nothing of that kind, consequently, they would know nothing of the sort, and not only the poorest would be happy with all these blessings, but the medium class would have love, peace, harmony, joy and prosperity, abounding in their families. There would be that sweet union and happiness that would be consoling to companions and consoling to the children, and, in a word, would all be prosperous and happy, and not only the poorest and the medium would be bettered, but the rich that have been blessed with the goods of this world would be happier, for all the beauties, grandeurs, comforts and magnificent residence would not make happiness without love, peace and obedience at home, and no man has love, harmony and peace in his soul with a disobedient and cross wife, neither is it peace and happiness to her to be disobedient. Now, if by an obedient and subjected wife, produces happiness and pleasure among the poorest people, it will make the same blessing among the common or medium class, and if it makes happiness with the poorest and the common, it is still that much more necessary that the rich man's wife should be subject and obedient, as there seemingly, would be no other discord for where plenty abounds peace reconciliation, and love ought to abound and will abound if that obedient wife dwells there and if the wife is obedient, it is a natural consequence for the children to be likewise, and, consequently, there would be a peaceful and happy mansion. Then if the poorest and the medium and the rich all have peace and pleasure at home, the whole surrounding country, yea! the whole world would have one sweet union, which would make life pleasant to everybody, outside of sickness; hence, we would be a more prosperous people financially and also, religiously, and if there should be one of a contrary and cross nature, they would be constrained to

their duty and try to live like their good neighbors and friends in the surrounding country; hence, I emphatically say, without fear of successful contradiction, that love, peace, harmony, happiness and the sweet union and the prosperity of this world hinges right on the obedience and perfect subjection of the wives to their husbands. Whilst I am aware that many of my female readers will unconsiderately and without Godly thinking say that the writer is some bigoted old fool that thinks that a woman ought to be a negro or slave for a man; but my dear lady, whoever you are, that is a sad mistake, for I have as I before said, raised three girls to make wives, and four more partly raised that may be wives some day and I desire that they may all have as easy and happy a life as is reasonable and right for them to have, and I never expect any of them to have an easy and happy life by being disobedience and cross to their husbands but would expect to the contrary. I would expect hard times, displeasure and vexation, or in other words, a hell at home; consequently, I always counsel my girls when they go to marry to be subject and obedient to their husbands in all things whatever and not contrary them in anything. I tell them if they do not aim to be subject to their will to stay with me, and I furthermore tell them if they want a good husband to be sure and be a good wife, and this will ever be my counsel to my girls when they go to marry and indeed it is still my counsel to those that are married for this is the counsel of God, and I am always in favor of taking God's counsel in place of man's, and besides this it is the best policy to have love and peace at home, and without love and peace at home, a man is in hell let him be at home or away from home. It has been my lot to marry two wives, and succeeded in living with one until God saw proper to take her home and I have succeeded in living with the other over six years, both of whom I got along with as well as is customary in our land and country, but not without some rangles and crosses, and I am of the opinion that they were both as good women as there were in the country, but according to my theory, I have still left an impression that there was a fault in them, but they came by it honestly for the tradition of the whole United States teaches every woman, old and young, that she has equal freedom to her husband and she should do as she pleases, and do what she pleases, and go when she pleases, and come when she pleases, and talk as she pleases, and if she has property give it to her man if she pleases, and if she does not want to give it to her husband to keep it herself, and that her and her husband are not one; for God told a lie and He did not know what sorry men that some women would get. The devil talked that way to Eve, and the devil accompanied by great men who are our leaders and law makers talk that way now. After God plainly said that husband and wife was one flesh and that the woman should be ruled by her husband and obey him in everything; and God was the head of Christ and Christ the head of the church and man the head of woman—1 Cor. 11 and 3. And still

to-day the vain men who are our law-makers, leaders and counselors, will stand up and say indirectly that God lied and did not know what sorry men would be by and by, and did not know what sorry husbands some of the women would get and that they understand human nature better than God. Hence, by such hellish teaching that vain and hellish men have been teaching for centuries, has gotten the whole United States, marching in one body puffed up hell-wardly and without a repentance will land there as soon as the wheels of time can land us there. God help us all to weigh these things by His word and turn to His teaching and let the teaching of the vain men perish with them. Now, right here, I want to say to the married and unmarried ladies, a few words, in reference to the object they have, or have had in marrying. Some will say I married because I was getting a pretty man; some will say I married because I loved my man; some will say I married because I could marry rich; some would say that I married because it was in the fashion to marry, and some will say I married to get a home or a better home, etc. etc., but I boldly say, that any woman that ever married a man that she did not love enough and have confidence enough in him to trust herself and all her business and all she possessed in his care and protection was a fool, and did not know what she was marrying for. If she does not think more of her companion than anybody else, she is not a wife; but a woman in a wife's place, whilst there are thousands to-day that are occupying that ground. God pity them for they are not happy in this world and are not very likely to be happy in the next, and if she loves him better than anyone else, then she has more confidence in him than any one else and if that is the case she has no secrets to keep from him, but will trust herself, her interest, her character and all she has in this world in his care; and if he makes a mistake in his financial undertaking, or makes a mistake in his walk and goes under in the estimation of the people, she goes under with him, and if he suffers, she suffers, and if he prospers she prospers and they are one, in adversity and in prosperity. Let the case be as it may they are side by side.

Now, this is a subject that will require a great deal of reasoning with the present generation of people, for the custom, or in other words, the fashion, manners, styles and habits, are so different or contrary to the original teachings of God which was kept up through the Mosaical law, it is hard to bring one to a consideration of reasoning. Now, God knew what was right and what would prove happy to households; hence, He told Adam and Eve who should rule and then told Moses in delivering the law, and that was never changed by man for divinity made the law the same, and divinity changed the law at the appointed time, but He never changed that part of it, and it never was changed until poor corruptible man changed it, and if it had been changed by God fearing men that would have done, for they would have been afraid to have changed the law from God's instructions or command; but alas, it is

changed, and who did it, and how was it done? It has been gradually done by the proud, the great, the noble, the vain and rotten hearted men who were led by the devil at his will. This thing has moved on by degrees, the first move being made by some of our ancestors who were thought to be great men, by the men of that day, and then others followed at a later date who were also thought to be great men because they were polished with apparent wealth which enabled them to wear fine apparel and qualify themselves with eloquent speech and language, so as to beautify and polish their position, making the people believe that they were good men, hence, they would vote for them to represent their country, and at the same time, many of them being bankrupt; consequently, desiring to make women free dealers that they might stand behind the women's clothes, and still ride the high horse in their hellish laziness, and living in pomp and splendor, and perhaps owing some good, honest, hard working man, and, at the same time, cannot recover one cent out of him, from the fact he is standing behind his wife's clothes and these laboring and honest men abusing the law and at the same time they helped to make it, by voting for these rotten hearted scoundrels. Oh, my honest laboring men, let us watch as well as pray. So that wears along until so many of the grand and noble fall in and take shelter under it and then commence advocating it in a gentle and reanreasonable way with such beautiful and polished language until it becomes to be not much wrong about it, so we swallow it down and say no more about it, and continue to send these thievish scoundrels, to represent us; and thousands of others, (seeing that it is an easy birth and a pleasant way of living, fallaing in with them, until the mass of our leading men are nothing but a band of robbing scoundrels, a robbing the poor fool laboring man out of his earnings, and yet we poor fools will vote for this class of people and send them to represent us, consequently, the majority of our law makers, are men that have crawled out of the plow handles or have not been in them. So, after the bankrupt law, cloaked by the free dealing woman, has become to look all right, then they extend the thing a little further and say that a woman shall control her own property that she had when she married, no difference how many just debts her husband makes, and no difference if it is for bread and clothing, she (being clothed with authority by the corrupt law maker); very readily will say you cannot take my property—this land, horse, or cow, came by me and you cannot take it—my property does not belong to my husband, and I shall do as I please with it, and I will do the will of my husband when it suits me, and when he does not do as I think he ought to, I will do as I please, hence, you see that the law clothes her with the authority to do as she pleases with the property, and fashion and custom has clothed her with authority to do as she pleases irrespective of her husbands will, therefore, she is honest in her opinion for she sees that the law justifies her, and she sees that the custom of the country justifies her, hence she believes it is

right, for she remembers that her mother did as she pleased with her property and obeyed her husband when it suited her to do so, and we all well know that it is natural for a person to think what father and mother does is right—hence, the present generation of women are not able to see anything wrong in it, for it has been going on for ages and anything that is wrong or evil always grows very speedily; and when a thing has become deep-rooted and sturdy it is hard to move, and ordinarily requires a good deal of time, and that is the condition of this subject. It requires patience, consideration and intelligence, to understand and comprehend that the mass of people of this day and time are standing in error of their own ways, which has been growing on us for ages, increasing our dissatisfaction and bringing more and more trouble upon ourselves, and laying examples before our children, that has proved to be a curse to ourselves and children, and will be as long as life lasts, unless there is enough good honest intelligent considerate and religious thinking women to take right hold of the divine teaching of God, regardless of the modern manism teachings, subjecting themselves to their own husbands, laying examples to the rising generation—bringing about unity, peace and love in their own families and laying a platform of unity and love that will be ever remembered by the father who art in Heaven. Now, when the above named considerate, intelligent and Godly women have read and pondered over these thoughts, and weighing them up with the foregoing passages of the divine scriptures that I have pointed out, I imagine I hear many say by the help of God I will endeavor to fall right in line with God's teachings, hence, will contend for that line as long as God lets me live. Yea, it seems to me that a way-faring woman, though a fool could not err therein. Consequently, it looks like that there would be a union of thought and practice in their indispensable and necessary duty that now involves upon the whole Adamic race of people, hence, making a unity of love and peace with the multiplied millions of Adams race that is now almost in a universal confusion and vexation being in torment, hence, making multiplied thousands commit suicide, and for proof that it is a discord with the wife, there is not one case in fifty of suicides but what is a married person, and if the intention had not been to have added joy and peace to the soul of man by marrying, God foreseeing and knowing all things, would not have instituted marriage, and every man and woman would have been a sovereign to themselves, therefore, there would have been no suicide cases. Now, there is not a common-sensed man or woman in the United States not even a ten year old child who reads history and papers, but what can understand that there are fifty per cent more cases of suicides now than there were fifty years back. So, ask yourselves what is the matter? Is it not this growing evil that I have been reasoning on for a number of pages which has been brought on us by these rotten hearted women clothed, hell bent, scoundre's, that the poor fool laboring men have been upholding, and supporting?

God help us all, who are laboring people, both men and women, to wake up and examine into the case and see where the trouble lies, and how it has been stealing on us by our suffering beauty, fashion, style, pride and greatness of this world, to blind us, and have, like fools, crossed our hands and feet, and let them tie us so hard that it looks like it is hardly worth while to kick. But God says there is nothing impossible with Him, and where there is a will there is a way. Now, let us look to God and ask Him to give us understanding, wisdom, strength, fortitude, power, confidence and determined resolutions to come right out, and kick off the bands or fetters and form a sovereignty of labor and base our laws right back on the teachings of God which will give the poor and laboring men and women freedom and joy. Now, in order to show the honest hearted woman where her honesty comes from, I have been reasoning on the origin of the law, that is by what authority the law was made, (which was by these corrupt men,) in order that you that are willing to reason on the subject of the wife's duty to the husband, can understand how the present state of affairs all came about, that you may be able to grasp the idea of the importance of obedience to the husband, and as Paul said, "teaching the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good and obedient to their own husbands, that the word of God be not blasphemed"—Titus 2 and 4, 5. Now, it seems like there has been enough said and enough of God's word brought to bear witness in the case to convince every rational woman on the earth, that God made it the duty of every wife on earth to be subject to her husband. Really, outside of duty to God, it looks like every common-sensed woman could reason herself and understand that it was the best policy and the only policy which would make and keep peace. We should always in temporal matters do that thing which we understand to be the best.

This is about all I shall say on this subject, and, though the reader may have considered, reasoned, pondered, reflected and prayed over this subject until they are thoroughly convinced and resolved by the help of God to deny themselves, and live for the glory of her husband, and at the same time some fancy fool with some polish about him, with fine language about him, and reasoning powers, should rise up and begin to say and declare that you was free born and that you are white, and that you are a human, and that you are as good as your husband, and that you have as much right to your voice as he has, and that the property was yours anyway, therefore, I should do as I pleased. I should not be astonished if you did not forget all the sound and godly reasoning and fall right in line with that vain, proud, fantastic, and hell-designing fool, hence, making a hell in the little cottage, or in the king's palace, and preparing yourselves for a complete hell in the future world. So, all I can say, is here is the good and the evil set forth, as Joshua said to the Israelites, "Choose you this day whom you will

serve, whether the living God or the idol gods. As to me and my house, (says Joshua) we will serve the living God."

I will add a few more words in reference to Christ's wife, and who she was, and her obedience to Him. I believe I remember quoting that God was the head of Christ and Christ was the head of the church and that man was the head of the woman, and Christ was to be subject to God, and the church to be subject to Christ and the woman to be subject to the man. Now, Christ was the Church, or in other words, the Apostles, and if the twelve Apostles had not subjected themselves to Christ, or, in other words, had not done the will of Christ, He would have left them to have made their bed in hell and therefore wake up in hell at the resurrection. But says one wife, I am not the church and my husband is not Christ. That is very true, but God said that He was the head of Christ, and in the same figure Christ was the head of the church, and in the same figure man was the head of the woman—1 Cor. 11 and 3, as I have before pointed out, and to prove that the church or twelve Apostles were Christ see Rev. 19 and 7. And 21 and 9 and several more verses. Now, if the reasoning that I have given you, and it accompanied with so much of God's divine word does not convince you all and cause you to follow suit, I feel like it will be like the old saying, that I have heard ever since I was a boy, which was true, and that is this: Talk or reason with a fool against his will, he is the same opinion still: But I am persuaded that every common sensed wife can see and understand that it is in her power to make joy, love and peace at home, or it is in her power to make trouble, vexation and torment, yea, hell and damnation at home. God help every wife on earth to take God's law instead of man's law, for the man of their counsel and follow it, is my prayer.

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THE DUTY OF A MAN TO HIS WIFE.

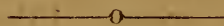
Now, as I have been dwelling on the duty of a wife to her husband, I desire to dwell on the duty of a husband to a wife. Though a man that has the true qualities of a husband belonging to him, needs no instruction as to his duty to a wife, for if he is possessed of the true qualities that naturally belongs to a husband he is not a fool and he is not dispossessed of an amorous and affectionate quality, neither is he a lazy man; neither is he a filthy man; neither is he a man that will loiter around over the settlement idling his time away with trashy and worthless people; neither is he a gambler; neither is he a drunkard; neither is he dissipated in any way; neither is he a man that will forsake his wife's company for any bodies, for if that true principle that naturally belongs to the word husband,

that true patriotism holds him to the love and interest of his family and feeling that there are none superior nor none equal, in his feelings, hence, you will find this class of men needing no instruction as to their duty to a wife and a family, for his principle are his advisors, which are the only true and genuine advisors on this earth, (and would to God that every man would take principle for his advisor, then we would have a loving world,) hence this class of men or husbands, feel that their wife is the better half and they feel that she is the weaker half both mentally and physically and, consequently, needs some one to protect her and provide for her, and he understands that the way to protect her is to be with her, (except when actual business calls him away) and provide for her with his own hands and by his own efforts, in sickness or in health, on the land or on the sea, for they are not twain but one flesh, hence, a man in the true letter cannot but love his own flesh, and when he finds her worn out with the cares of her domestic matters and fatigued, looking after her little ones, he is ready—not only ready, but gladly falls into her assistance, hence, relieving her of her burdens that are so oppressing her which does her poor wearied feelings more good than forty Judas kisses and bracing her up with the fond anticipation that he cares for me. Behold, I find him at my relief when I most need it, and a friend in need is a friend indeed, and I find him in my troubles and find him in my sickness and find him in health and I find him at all times and in all manners and ways though I am absent from my father; though I am absent from my mother; though I am absent from my brothers and sisters; though I am absent from all my people; though I am absent from all my friends, thank God, I find my warm-hearted husband standing by my side always ready to relieve me of my adversaries at any sacrifice. Now, my husband, you can imagine her heart. Is it not full of joy unspeakable? You are ready to say yea, Lord! Then you see what the duty of a true husband will do. Now, let us take into consideration both wife and husband, and first take the teachings of the duty of the wife and then the duty of the husband. You can imagine and look along the extended plains and see joy after joy successive rise, and we know that joy always follows duty. God never did bless anybody out of his duty only in temporal blessings. Well, one very readily says I would do my duty if the other one would. Well, used to have a little book that said returning the injury done, made two rogues when there need be but one. So I have often thought of that little phrase; it is true, it is so. So, do right yourself and never return an injury done, for that always makes two rogues when there need be but one. So, let us be like the old Puritan in the Legislature when the dark day came it was thought that it was the last day. So he said if the last day had come that he wanted to be doing his duty. So, let us be doing likewise. Now, I have been talking on the last two pages to men who had the sense or understanding to know what husband meant. So, I have but little to say to that

class of people for I understand principle governs them and that will point them right. I want to talk some to many married men who have not got any more use for a wife than a wagon has for six wheels, and thousands never have known that there was a principle in marrying nor never have known that there was a principle in anything, hence, such men ought to have been put into the chain gang long before they had spoiled the peace, the joy, the comfort, the beauty, and the future prosperity of so many thousand good tender hearted young damsels who would have made bright and happy homes, had they married men of principle and honor. What a pity! what a pity! Now, my fellow man, that married without the consideration of a principle in the matter, what did you marry for? Well, one says, I thought I was getting a mighty pretty woman, and another one says that I thought I was marrying a woman that I loved, and one says that I felt like that I had no home, and lurking about or living about from place to place and that I had better get me a housekeeper so I could have a home of my own, and one says that I had got to scattering around and drinking and dissipating and doing no good for myself nor country and that I had better marry and settle down at home, and one says it seems to be fashionable to marry, and I thought I would marry, and one says I was courting a girl that I could not get rid of on any reasonable or fair terms, and I concluded to marry, but I hear another thinking man say that I see that the world is being peopled with both male and female, and that there is a duty here for every man, and that every man has a mother and should have a wife, and that every man has to eat, drink and wear, and according to nature every man has a desire that was created in him in Adam, consequently, I am made to fancy some one, and some one made to fancy me, therefore taking all the surroundings into consideration, I see and know that there is a duty for me to do here on this earth, and whilst I fancy a certain one according to the laws and rules that God laid down, I understand that it is my duty to take her to myself and look after her and her interest and protect her in sickness or in health and look after her the balance of our natural lives, for she is not her own, but has given herself to me and that we are no more twain but one flesh. Then, by the help of God, that kind of a man will always look after his wife, for it is a principle; but you men that married for so many different reasons Galileo-like it would have looked more just for some of you to have married brutes, for multiplied thousands, seem to show by your acts that your wives are no better than brutes, for the first place you take them, is to the field with their backs bowed to the sun all day long, and go in at noon and night, and do their domestic matters, and many times you sitting humped around the fire-place in the way until she gets her work done and then drag her off again. I have only this to say: I was raised as poor as any orphan boy. I never inherited anything and I have always been a weakly constituted man, but before I would have married my wife and drag her into the field with me side by

side, and day by day, I would have worked and scratched my toes and finger nails off trying to make a living for her, and if a young man don't think that he can make a living for his wife he has no use for a wife, and if she has got a home he had better let her stay at it where she is surely better off and happier. Now, it is true that we all have to abide by the surrounding circumstances. Many of us fall into misfortune with families multiplied on us until both man and woman and every child have to work in house and out of doors in any and every way, in order to keep soul and body together, and where these are the cases, it is the duty of every member of the family to do all that they are able to do, for it is no disgrace for anybody to work at anything, except with fools; (but they are numerous) but I say yet, though I have misfortunes and draw backs in many ways, and still have reasonable strength to labor, I do not propose to bow my wife's back to the heated sun day by day, for I would do two days work in one, before I would do it and work my children from five years old, up at the same time, if I think little of any man on this earth, it is a man that does not know how to appreciate a wife and the truth of the business is, there is not one man in ten that really does know how to appreciate a wife unless he has had a good one and lost her, and then it is too late for her to reap any of the benefits of his kindness. Well, a man that has got a wife that is filling the letter of the law as I have heretofore explained in my address to the women, having made a full surrender of herself to him doing his will in all things, and then for him to neglect her and disregard her feelings and treating her like she was nothing but a good old buggy horse, he is not fit for bear bait, neither is he fit for hell, whilst hell will be his home sooner or later. My dear fellow-man, these are points that I have given a great deal of thought during my life, for if it had been that there had not have been any discord with or between man and wife, I am not certain that there would have been much of a hell needed, for I think nearly all would have been peace, love and harmony on this earth. Now, in the winding up of my remarks on this subject I am not trying to please no mortal on this earth, neither am I trying to cut at any one individual. I only propose to let the truth or facts cut whoever it may. If it cuts me, let it cut; if it cuts you let it cut. I suppose that you will readily say, or at least a great number of you will readily say, that you doubt whether the writer has complied with the rules of a dutiful husband or not. You are privileged to say whatever you please. I only say this. Wherever I have fell short of my duty in past life, by the help of God, I will try to reform and do my duty in the remaining part of my life, and I trust whatever number of the readers of this admonition is able to see that there is a principle in marrying and doing the part of a husband, will consider and act accordingly, hence, making a better husband than ever before, and all of you that sees and understands that you married just to be in the fashion and to make a brute of your wife, I would reform and try

to make a husband and treat your wife like a wife or else I would crawl off in some hollow log and try to stop up the hole. All men who have raised daughters to be married will bear witness with me, that it is no small thing for a man to raise up a daughter the best he is able, and tried to fit and qualify her to make a dutiful wife and then for her to fall in the hands of a man that fails to be a husband, and makes a brute of his daughter by driving her to the field and back, until he drives her to the grave with a broken heart, or he may be a man that does not drive her to the field etc. etc., but may be unpleasant in many ways, consequently, in many ways proves to her that he is not a husband but a tyrant over her subjugated heart; but if she is not the subjugated wife and makes the hell at home, then I have no more to say to the husband only to get out of hell the best you can, let it be my daughter or any one else's.



TO YOUNG MEN EXPRESSLY.

My dear young men, as I have been writing on the scriptures and on the duty of wife to her husband and husband to wife, I feel that the field is open to you now. We will first notice what your duty is towards your parents. Let me ask you, yourselves, what it is that would add more beauty, splendor and polish to a young man than to see him mild, pleasant and obedient to his father and mother, always willing to do their will—always ready to listen to their counsels? You would not only be admired by your parents but you would be loved by all the good citizens, both male and female all over the country—the old aged would honor you and the middle aged would honor you and the young would honor you—the young men would honor you and the young ladies would honor you and the children would honor you, whilst I know it is contrary to young nature to deny yourselves of many of the youthful fashions of the country, but it is much the best never to fall in with the giddy and the gay and to keep entirely unspotted from the unnecessary fashions of the world for there is no profit in them, and after we have fallen in line with those things it is a great deal harder to quit them than it is to fall in line with them. Now, for instance, you may get drunk one time and let it be known all over the country, and it takes you a long time to get over it, for it makes a stain that hardly will come off at all; but it was no trouble to get it stuck on to your name. Neither is any other stain or dissipated act any trouble to get it to stick on your good name, but it takes soap and water and hard washing to get it off, and indeed it some times seems to have to wear off. So, the better plan is not to participate in any dissipated acts at all. Keep clear of all acts that is wrong. Never fall into anything because some other puffed fool has fallen

into it. First ask yourself if there is any good character in it; and then ask yourself if there is any profit in it; then ask yourself if there is any beauty in it; then ask yourself if there is any intelligence in it; then ask yourself if there is any good in it anyway, manner, fashion or style. By a close examination you find that there is no good to be realized in it any way; then, for God's sake do not fall in line with it, no difference if it is Capt. Brown's or Col. Jones's sons, let them travel alone in their unprofitable acts and conduct. Now, my young men, did you ever know anybody to fall in any kind of a habit or fashion unless there was somebody to imitate or fashion? No man would drink whiskey and get drunk and make a dog of himself if nobody else would do it. No man would curse and swear if nobody else would do it. No man would fall into chewing and smoking tobacco if nobody else would do it. No man or boy would fall into the little peevish habbit of smoking cigarettis if it was not to be like some other fool. No man or boy would ever play cards if it was not to be like some other fool or evil doer. No boy would ever runaway from his father and leave home if it was not to be like some other puffed fool that thinks he knows more than his daddy. Though they hardly ever try to mimic anybody in coming back to daddy as it is generally necessity that drives them back. Now, young men, you that have heretofore gotten in any kind of trouble, did you get into that trouble by taking your father's advise, or by the advise of any other good sober man, or was it by taking the advise of some wild dissipated sottish and low down outlawish and sorry fellow? You will readily answer it was by taking the counsel of the latter, in every case.

Then, if I had never gotten into any trouble one single time of my life by taking my fathers counsel, or the counsel of any other good man, I certainly could and would rely on such counsel, and would be forward in taking that sort of advice, and more than that, I certainly would advise my associates to take such counsel or advice, and would put up all the reasoning powers that I had in that direction, for you know you could safely say to them that all the trouble that they ever got into was by taking the advice of some disloyal man, who is always contrary to good order, and that is always looking after something that is wild, dissipated, corrupt and dishonorable, and that I would no longer take the advice of such hellish people that were leading me to scorn, to degradation, to the gallows, to drunkenness, to shame, to the chaingang, to the jail houses, to be arraigned in the court rooms, and blazing my road hellwardly as fast as the wheels of time can roll me on, there to meet the frowns of a sin avenging God. Who in Adam gave you a rationality, a common sense, a reasonable sense, a considering sense, a thinking sense, and amidst all this a righteous law to guide you in the way of all honor, joy, peace, comfort, love and all such things, but alas, too late, too late, my bed is now made in hell and oh, I remember the counsel of my father, and I remember the counsel of my mother in tears, I remember the counsel of some of

my good old thoughtful neighbors, I remember the counsel of some of my young associates who were more thoughtful than I. I remember the counsel of one of my darling and religious sweethearts, that said with a soft voice, John, don't you know that you are traveling the wrong road? Don't you know that it is wrong to get drunk? Don't you know that it is wrong to swear? Don't you know that it is wrong to play cards? Don't you know that it is wrong to tell stories? Don't you know that it is wrong to follow after all these wild sports of the country? Don't you know that it is wrong to participate in these balls and plays over the country? Don't you know that you are not in the best of company when you are in them? Don't you know that you are participating with the wilds and slacks of the country when you are in them? Don't you know that you are acting against your better informed judgement when you take a part in such? I remember lifting up my eyes from under a drooping head and saying Jane, it is true. It is so—that is all that I can bear now. But I am in my bed in hell with all the admonitions of my father, my watery-eyed mother, my good old neighbors, my young associates, and my darling soft voiced sweetheart wringing in my understanding, like loud claps of thunder. But alas, like the rich man in hell, I desire that some one would go back in yonders world and try to persuade all the young men to take the counsel of the good people which will lead them to the understanding of God's righteous law, and a better world than this, for I am tortured in my soul. Now, young men, if this kind of a figure will not make you think and ponder over this subject, I am at a loss what to say. For I understand that a few words of truth is worth ten thousand times that much fictitious stuff. These few words are so plain that a way-faring man, though a fool cannot err therein. Now, all of you that intend to have your way anyhow, right or wrong, heaven, or hell, then go on your way, there is one that can stop your wild career, and that is God and He will do it, sooner or later, for He has promised that every knee shall bow to Him, and God cannot lie, and God means what He says, and says what He means. So, if you had rather trust yourselves, you have a mighty weak arm to trust, but go on and see where you land, for experience teaches a dear school, but fools will learn at no other.

I hear one young man say, did you always take the counsel and footsteps that you are pointing out for us? I emphatically say, I have from my boyhood up to the present day, and by the help of God will carry it out. Thank God, I always obeyed and honored my mother. I never gave her a cross word, when I was a boy. I was an orphan boy and I had no father to control me, and the most of those kind of boys take a good deal of privilege, but my mother spent a great deal of time advising me how to act, and how ugly and wrong it was to swear, and told me it would bring me in dishonor to engage in such things, and that all the good and correct kind of people would frown on me, and more than that, she told me that she would whip me if I did such things. So, through

fear and love to my mother, I never disobeyed her instructions and orders in reference to swearing one single time of life after knowing the evil of an oath, and so she likewise reasoned and talked with me a great deal about the evils of whiskey and card playing and all the evil dissipations of life. So, amidst all the counsels of my mother and all the good, upright people, I am thankful to God that I have been considerate, I never made myself drunk in my life. I never swore an oath in my life after understanding an oath. I never played cards in my life. I have always kept myself unspotted from all manner of dissipation from my cradle up to the present day, and have ever been a law-abiding man.

Now, I will make a guarantee to every young man that lives from ten to twenty years, and will follow my direction, will be a good, square, solid and upright citizen, and in most cases doing well financially. In the first place, be obedient to your parents and give a listening ear to them and all the good people of the country, and in the 2nd place don't never associate with anybody but good, civil and upright people, and in the 3rd place don't never swear any, and in the 4th place never drink any spirituous liquors, nor dissipate in any way that is contrary to good order in the country, and in the 5th place never play cards or any other game of nonsense and sport, and in the 6th place always be truthful in and on all occasions, and in the 7th place contend for every right and fight everything that is wrong, and in the 8th place be industrious at all times, and idle away no time, and in the 9th place be saving and economical in all things, but stingy in nothing, and in the 10th and last place try to examine into your case between you and God and the examination has to go through a process of the New Testament and no other way under heaven.

Now, these foregoing requirements are as easy to comply with as it is for a man to live and have health, therefore, give a guarantee that every man that complies with the foregoing requirements from ten to twenty years will be a good, square, upright and honorable citizen, and in most cases, doing well financially. Now, my young men, any of you that feel disposed to take one of the admonitions, thank God for it, and if you can swallow them all down I thank God the more, and I believe He will bless you the more. But if you are not disposed to take any of the foregoing admonitions, then gallop on to hell, for the sooner you get there the better it will be for those left behind who might be persuaded to take the admonitions.

My dear young men, all over the United States, I feel a deep anxiety in every young man falling in line in one united honorable principle, forming a unity of peace, harmony and love, it would look sweet, loving and Godly to me. Now, young men, I shall leave these few thoughts for your consideration, if it causes any of you to think over your crooked road and repent, I have done nothing but my duty, and if it does no good I feel that I have only done my duty before God and man.

YOUNG LADIES' COUNSEL.

As I have tried to state to the wife what I understood to be her duty towards her husband and have, likewise, tried to state what I thought to be a husband's duty to the wife and have, also, given the young men a short counsel, I now feel like the field is open for a short discussion on the duty of young ladies, for I have ever felt a deep interest in their welfare in this world from several facts and one is I have always thought that the young, tender and innocent damsels were due the most instruction and counsel of any people on earth, and some times I have thought, taking them as a mass, that they got the least counsel of anybody else. They are like the fish of the waters, being loved by so many that it has always been said that fish had more enemies than any other thing on earth and fewer friends. Now, it occurs to my mind, it is likewise a similar figure in reference to the beautiful young damsel of this earth. You are innocent in your young, tender nature, you are honest in your intentions, you think you have many more friends than what you really have, for you have actually have not got but one true and genuine friend on earth? I mean that is a friend on principle, and that is your mother. Whilst you may think that your father is a true friend, and perhaps he thinks so, and perhaps you may think that your brother is a true friend and he thinks so, and perhaps you think certain young men in the country is a true friend to you, and you would rely on him as a friend, and he, at the same time, claiming to be one of the warmest friends in the world, and at that very moment anticipating in his heart, some advantage of you, which would rob you of your character, which would be better for you if he were to rob you of your hearts blood, and all he likes of carrying out his anticipation, is for you to trust him as a friend and throw yourself in his hands. Now, if a man or person is not a friend on a principle their friendship is worthless and cannot be relied on. Let us examine the case of your brother being a friend. You think he is and he thinks he is and at the same time he is or has been seeking the advantage of some young damsel and would have robbed her of her character if it had been in his power. Then he is not a genuine friend, because he is not a friend to the cause. If a man is a friend to a cause, and lets principle govern him then he is a genuine friend and not only a friend to his sister, but he is a friend to anybody else's sister, because he advocates the cause and principle; therefore, he is a safe man. So, my young damsel, all that secures you and your character is your own reliance and stability accompanied with your true mother, though that mother, whilst her principles are true and genuine, may have neglected to have counseled you as much as she ought to have done, for a mother never can give her daughters too much precaution of the snares and traps that may be set for them. So then, my daughter, think of that brother that believes he is a friend to you and your character, and at the same time trying to steal some young ladies charac-

ter. Oh! how inconsistent he is. If he would only draw a picture of himself, and principle, it seems to me that he would almost shrink in his tracks. The very things that he is guilty of trying to do or accomplish with somebody else's sister, he would readily say to his sister, if a man should treat you thus and so, I would shoot his brains out. So you see that that brother is an inconsistent man, therefore, rely on your own solid principle that has been strengthened by the mothers counsel. Don't never fail to go the mother for all counsel and at all times. Never hide any secrets from the mother and father, for it is so arranged in Adam for father and mother to be the best friends to their children of anybody on earth. Therefore, always tell your secrets to your best friends and ask your best friends for counsel in every case. A friend cannot give bad counsel to a friend.

My young damsels, or ladies, my intention at the outset was to prove to you that your parents were the truest friends on earth, and to counsel them was your only safe-guard, and I still maintain that idea and principle; but to your surprise and to the father's shame, the truth will expose multiplied thousands of your fathers. It is the truth beyond a doubt. It is so. When your chaste or pure heart, which has been cultivated by honest mothers to from a small to a great degree of intelligence, takes a retrospective view of the past state of affairs up to the present day, you are compelled to see, know and understand that the majority of the men of the present day are treacherous to the cause of purity. Men who have wives, sisters and daughters, who ought to be standing by the banner star of purity and patriotism, are to-day using all the strategy and powers that the devil is able to give them, to decoy and lead off the pure hearted damsels and virgins of all our land and country, setting snares and traps and baiting them with all the beauty, fantastic, deception, allurements, pretense, deceitful and hypocritical chat that their hellish tongues can control and, doubtless, would succeed in decoying and leading the whole mass of us into heathenism and barbarism; but for the pure hearted damsels and virgins of this present day, who are braced by their pure hearted mothers and sisters, accompanied with only a scattered few of fathers, husbands and brothers, making the monstrous fight to retain their purity and modesty, which belongs to them, having to war against the monstrous and heroic man with all his engenuity and strategy that the princes of this world can aid him, you have succeeded in retaining your purity, your virginity, your modesty and the prosperity of our country. Now, my fellow-man, who has been an enemy to his parents, to his wife, to his sister and to his daughter, where are you? Come out, for I know you are there. Think over your case—consider where your mother would have been to-day? Where would your wife have been to-day? Where would your sisters have been to-day? Where would your daughters have been to-day, if their purity, virginity, modesty, prosperity had have hinged on your conduct and purity? Alas! Alas! They would all have

been one united mass of degradation. Then, my fellow-man, how many of us can lift up our voices toward God and say, I have stood side by side with my mother, wife, sisters and daughters and advocated the damsel in her beauty, the virgin in her purity, and the mother and wife in their modesty, by our secret conduct. Where are we? And who are we? I ask the question broadcast, including the so-called preachers and all. Now, let every man that feels no guilt in his heart, lift up his voice to God and say I have advocated the cause of purity and modesty in my heart, but I, for one, shrink with a guilty conscience. Though, I thank God for a goodly number of years I have been trying to act wholly, solely and entirely on principle without any consideration of favor or policy, and God being my helper, I will spend the balance of my days in that direction. Now, my fellow-man, I speak to all, and some of you are husbands and fathers, and some of you are not, but you have all had mother, wife or sister. Now, weigh yourselves in the scales of justice, purity and modesty and see how much you would weigh. I imagine that a feather would out weigh multiplied thousands of you, and I believe that you are able to see and understand that your weight in those scales would be nothing. Then if you are able to see that you have been a drone, a drag, a drawback, and a curse to the promotion of purity and modesty, it looks like that a good sensible buggy horse would reform and spend the balance of his days in the duty he owed to his mother, his wife, his sister, his country and his God. It seems to me that there are thousands of men who are husbands of good modest and noble hearted women and fathers of many most precious and tender hearted damsels, if he were to meditate and think over his past life and his example that he has laid before his tender jewels, he surely would be like the poor publican, he could not so much as lift his eyes towards Heaven. Though, no doubt, had undertook to counsel his daughters many times and thought he was a true husband to his wife and a true father to his daughter. There is a great many men that think that they are a true husband and a true father because they feed and clothe them, (when the law compels them to feed and clothe them), and, according to the teaching of Christ, any one doing anything by compulsion deserveth no honor, then my true husband and father as you think you have been, see if you can weigh my wife and daughter in the same scales that you weigh yours; and then, again, look back and see if you are willing to weigh yours in the same scales that you have many times weighed others; or in other words, are you willing for the same advantage to be taken over your wife and daughters that you have taken over others in your past life. This is the golden rule. Then let us all weigh in the same scales, no difference whether we are weighing in or out, or whether it be goods or produce, or whether it be rich or poor. Whilst I include myself, I say to the fathers, husbands and brothers, I have exposed the whole outfit to your mothers, wives and sisters, which I did not anticipate when I commenced my address to

the young damsels, but the way it came up I was compelled to tell the truth, and hope it will have its good effect with both damsel and father, for it surely will rally the father to a double thinking diligence, and it will surely make the damsel rely more and more on her firmness in her future life.

My young ladies you see in the three pages that I have, to some extent, departed or varied from the tenor or lead, of my discourse, whilst I was mainly trying to show you what was your main and strong arm to rely on, which was the counsel of your mothers and fathers; but being so forcibly struck with the idea of the impurity and inconsistency of the mass of your fathers and brothers, I was obliged to bring it to bear upon your minds, and I desire to impress upon your minds not to follow the examples of the inconsistent father, for he is like a sign board, always pointing out the right road to his children but does not travel one step of it himself. The father always desires his children to do well if he does evil himself. So, you are safe in always taking his counsel, for he cannot, nor will not, give wrong counsel intentionally, therefore, never be backward in imparting all you know to your parents and ask for counsel in all cases. It is true that multiplied thousands of young ladies have had good opportunities in this life and have been well instructed in the school rooms and around the firesides of their homes, hence, may have a great deal of confidence in themselves and, consequently, rely on their own judgements for their protection; but you of this grade and class, doubtless, your associates are of equivolent abilities; therefore, it is just as necessary for you to look to your fathers and mothers for counsel and protection as it is for any other grade or class of girls. On the other hand, there are thousands of young ladies that have had very limited opportunities to receive instructions either in the school room or from the fireside, at the same time just as good by nature, and many of you far better by practice, therefore, your depressed circumstances in life should not be disencouraging to you but hold up your heads in honor, in truth, in modesty, in purity, and looking to father and mother for earthly counsel, and God for heavenly counsel. If you want to be on the safe side never have any secrets to keep from father and mother, and never conclude that you know as well as father and mother. You never heard of one instance of your life of a young lady bringing disgrace on herself or staining her character by taking the counsel of her father and mother; but you see thousands upon thousands of cases bringing themselves to disgrace, shame and degradation by failing to go to their parents for counsel and failing to take counsel; but I hear many say that I have got no parents, then look to the ones that raised you, and to good people for your counsel. Then let me persuade all young ladies, rich and poor, great and small, to never have any secrets from your parents and in all cases go to them for counsel, for in counsel there is safety. Now, it seems to me, that a few words of plain truth that a ten year old girl can understand is worth more than ten thousand magnificent and polished

words, having no truth in them. In the preceding discourse I have plainly shown that it has been the purity, honesty and modesty of the female sex that has kept the world from running into dishonor and barbarity, and that has kept us a prosperous people. Whilst this is an evitable fact, it may appear to many of the female minds that they ought not to be subject to the will of the man, but you should bear it in mind that your power is only in purity, honesty and modesty. Now, to these three add obedience and subjection to the man which makes love and you would conquer the world, for God has plainly taught that the world is to be conquered by love. Though that would not be you that was conquering, but it would be obedience and love. So, if there is any of this counsel that is good and in accordance with God's word take it, and that which is not good pass it by.



POSSESSING LANDS.

I desire to write a short letter on the subject of owning or possessing lands which has been and is one of the greatest curses of the world, and, infact, anything that is not in accordance with the will of God, is always a curse to the people of this earth, and God never willed that any natural man should own, possess, or control, anything that He created. What? Says one! Did not God create everything? No sir He did not create you, for if He had created you it is an evident fact that you would have been good, for everything that God created was good and very good. It is true that He created the germ of everything, or in other words, the seed of everything; then by the controlling acts and proceedings of man the seed of the earth was propagated and continued to increase on the earth. Now, He created the germ of all the grain and seed of the earth, and man plants, cultivates, and raises continually, which is multiplying and replenishing the earth. In many instances we are destroying and obliterating germs or seed, and in many instances, we are propagating and increasing germs and seed. Hence, by the acts and management of men, or people, they can, and do create all things, except of the four elements by which all things can live and have their existence, and that is the earth, the fire, the water and the air, of which God never willed that man should own or possess any of these elements for He created all these elements and willed that every living thing of this earth should have equal freedom privileges and rights, where they had the need of it. Now, He created the air, but not for the purpose of any man to control or own, that He may deprive any other man or being of equal use, privilege, or benefit, but it was for the use of every human and every animal and ever insect. Yea! to purify everything on the earth, and it was pre-

fixed and arranged to perform its regular circuits at the time it was created, for God says the wind goeth towards the South and turneth about unto the North—it whirleth about continually, and the wind returneth again according to his circuits—Eccle. first chapter. So, you see its stillness and gentleness and its vehemens. Yeal its tornado, cyclone and destructive movements and the line on which it runs, are all prefixed and arranged just the same as the sun was prefixed and arranged to run its line according to its circuits. Secondly, He created the water but not for the purpose of men to own possess or control that He may deprive or take the use of it from other men or animal creation. He willed it to be free to the whole fleshly creation according as they needed it, and it was prefixed and arranged at the time it was created to perform its circuit on and around and through the earth, according to God's purpose. If you will give the matter a thought you will see that the earth and its waters are a perfect figure of man and his blood, for his blood is conveyed from his heart by arteries into the pores of the flesh, then in the small veins, then into the larger ones until it is conveyed back to the heart and continually performing its revolution. So, you see the same revolution of the earth and its waters, the ocean being the heart which all the waters empty into, then conveyed back through the arteries or veins of the earth and bursting out in small streams, then emptying into larger streams until conveyed back to the ocean, hence, performing its prefixed revolutions continually, and in that revolution, supplies the earth and all its inhabitance and free to all the fleshly family alike, both, human and animals. Thirdly, He created the fire or igneous element which He willeth not that any man should own, possess or control the fire, so as to prohibit others from having equal use or benefit of that element, which God created for His own glory and for the benefit of mankind, that all should have equal right and privilege to the same. Now, out of the four elements I have named three of them, and have clearly shown to the mind of every reader or common sensed person that these elements were created, first, for His own glory and for the glory of man, for which He had no respecter of person as to the use, benefit and privilege of these elements they were for the tall and the wise, the great and the small, the rich and the poor, the white man, the red man and the black man. Whilst I am satisfied from what my eyes have seen for the last fifty years, if it were possible that the rich man accompanied with the vain, proud, idle and lazy mass could control and speculate on the air, that a great portion of the people of this earth would have long since been perished for the want of air to breathe, and I furthermore believe the same in reference to the water element, if it were possible that they could control and speculate on the water, the poor class of people would have been about like hogs when they got dirty, for they would have had to rubbed off the dirt or mud and would think they were doing well if they got enough to drink. If they could have controled the fire and made it a profitable thing

there would have been multiplied thousands frozen to death long ago, and many that were living would be baking their bread in the sun. Fourthly, God created the earth for his own glory and for the glory and interest of man, and told him he should till the ground and by the sweat of his face he should eat bread; but He never willed that any man should own or possess any part of the earth, for He created the earthly element that the whole Adamic family should have equal rights and privileges, for He has no respecter of persons in reference to His temporal blessings, and furthermore, He willed that the whole fleshly family had a home on this earth and that they receive their food and nutriment from the herbs, vegetables and seed of the earth. But it is very plain to see, that according to the process of the times for the last few hundred years, that the vain and rich man will soon have God robbed of one of His elements, which is the earth, and thousands will be claiming a portion of it, and claiming that they have a full chain of titles, and every word of it a lie. In order to have a full chain of titles we would have to have a chain back to to the creator of a thing or the original owner, and everybody well knows that there is no title or plot and grant from God the original, therefore, all the titles for any part of this earth are all quit claim titles, and when the original creator or grantee calls for his territory, the millions of quit claim titles will hold no longer. Now, how this thing of land owning commenced and how long ago is unknown to me, and why a man at the outset would propose to deed a thing away that was not his, is the question? It only shows a greedy and dishonest principle and that same principle exhibits itself more and more the longer time lasts. There are plenty of men now in the United States, if they were able would buy out the whole United States, and make renters and servants of the balance, and it would be just in as good shape that way as it is now for the poor laboring man, while there are thousands of land holders would kick high at the idea of one man owning the whole thing, and at the same time perfectly willing to be one of a party to own the whole thing. And for the other portion of the earths inhabitation to be renters and slaves. But, oh! how hard it is to acknowledge a thing to be wrong, if it hurts our pocket or our property or our honorable position. It takes a man with a big honest heart to do it. God help us to think about it, my dear readers.

I will say this much for the readers consideration, I own about eight hundred acres of land for which I have, as I said before a quit claim title to and I would walk right up to the polls any day on earth and gladly vote a ticket that no man on the earth own a foot of land, and it belong to the nation, hence, giving every man a home where ever it is unsettled, then no man could complain of being pressed one of another, then I would feel like that God's will would be carried out, so far as his four created elements being free to the whole Adamic world was concerned.

This thing of land owning has been going on so long that the whole nation believes it is right, and it would be impossible to convince the people of this wrong, more especially, those that are land holders, as it is almost impossible to make a man see that a thing is wrong when it reaches his pocket or his honor. It would take the Holy Christ and His Apostles performing their miracles to convince the people, and perhaps they would fail. All of you aged people well know in the year 1860, if a man had have contended earnestly and publicly that it was wrong to own negroes that they ought to be and must be set free, the negro owners would have rallied and hung him to the first tree they come to; and I well remember that during the struggle of negro freedom, I was the owner of some of that kind of property, which made me lean in favor of slavery. However, I showed my hand in that direction, but I had great scruples in reference to slavery, and became perfectly satisfied to abolish slavery, from the fact I became satisfied that it displeased God for a people to be in bondage, and especially when pressed upon by much tyranny, and I am thankful and proud today that they were free, and I trust that they may be colonized and have a country of their own. And I think to take the United States as a people, that we are much better off and a great deal happier, and I am of the opinion that there are but few men who would have them back into slavery if they could. While at the time of the abolition of slavery the Southern slave holders thought they were forever ruined, for it was a great sacrifice for a man to lose from \$1000 to \$100,000 at one time, and it would now look the same to the people to give up their lands. They would think they were forever ruined, while it would prove to be one of the most harmonious things on the earth. It would make a perfect unity of feeling throughout the government as soon as it became a law and the people fully surrendered to it. I hear one say, do you want every body to give up their homes? No sir, not at all, for whatever a man creates himself he should own, possess and control. So, a man's residence and farm is his own creation. He erects the buildings, clears the land, fences it, etc. That improvement is his to keep or sell, and every man that had a farm would still have a home, but the land belongs to the government or nation. Therefore, he would have no tax to pay only on personal property. Now, the lands of the Indian nation belongs to the various tribes or nations, and any man has a right to settle anywhere in the nation, just so he does not intrude on another citizen nearer than one-fourth of a mile each way from his residence, which gives him a half mile square. But these by-laws in reference to the distance from each other would have to be regulated according to the density of the people. It might in some countries have to be confined to the enclosed premises, and in other countries the premises might have to be cut down to small ones after the timber was all consumed and the country densely populated. We should be governed according to the people. One man has no more right to

liberty and a big outlet than another, and one man should not be crowded any more than another, and all the people in the same government should have the same privilege and rights, and feel like we were one people and one family, and I emphatically say that every child of God, and every honest hearted man, that will seriously examine both sides of the subject—first placing himself in the rich man's, or land owners shoes, and then place himself in the poor man's, or renters shoes, he will acknowledge that this earth ought to be free to all alike, for he knows that God has no respector of persons in temporal matters, and God has nothing to do in controlling temporal matters. But has given us a way bill and left us all free agents in temporal matters, and we see that in all the past ages of the world that he carries out his purposes. And he purposed that when the vain, the proud and self-conceited man usurping and exhibiting his superiority and power over his fellow-man, to cut them off in their vanity and wickedness, that they may go to their own place, there to rule and reign with the devil in all time to come, where they can retain their finery and possess kingdoms of lands, as I understand that the devil possesses many kingdoms and is very liberal with them, as he offered one man all his kingdoms if he would fall down and worship him—Math. 4 and 9. Now, this man was a preacher that God called qualified to preach His word or gospel, and I am of the opinion that if it had been one of the called preachers of this day and time, that the devil would have lost all his kingdoms of this world right then and there, and there would have been one rich preacher and he would have out strutted a turkey gobbler in the spring of the year, and he would have rented his lands out and hired servants and built a grand residence and furnished it with all the magnificent furniture that vain, proud man could desire, and bought the finest silver or gold mounted vehicles that could have been put up accompanied with grand ornamented harness and perhaps two of the finest bay horses that there were in the government, and them well washed and rubbed down by his servants who had been forced to bondage by not having any lands to cultivate, but thanks be to God he was not one of the devils preachers, if he had have been he would have taken his reward and preached for him; but he was God's preacher, who could discern all spiritual things, and every preacher that ever did preach, for God could do likewise, and none of his preachers ever owned any land, nor never wanted land or money or goods of this world—Acts 2 and 44 and 45. And acts 4 and 34. As I said God purposed to save the oppressed from under the hand of the wicked tyrant. First we will notice that the Israelites were under the hands of old Pharaoh and his grand Egyptian host as servants under a higher class of people and God finally heard their cries and prepared a man to open up to their understanding that they were being pressed on by a higher class of people and taught them that there was a better country and that they should be freed from under the hand of these vain, proud people of Egypt and should have a good land of their own, where they

should drink milk and eat honey and they would be a free people, although they were treated cruel and oppressed in every way that they could be, and worked under task-masters, they were hard to make believe that there was a better country, and a country where they could have their freedom, and they were very numerous like the laboring man is now, but they had no confidence in themselves, from the fact they were poor and kept in oppressed circumstances, so they could not educate themselves, and they truly thought those grand and noble educated Egyptians were their superiors and had a perfect right to task them and lash them. They were so zealous and earnest in that kind of faith that they would not have believed a word that Moses told them if He could not have performed miracles to show them that he was from God. It is just so to-day. No natural man can make the people believe that a thing or practice is wrong that they have been borned and raised up under, and their fathers, mothers and grand-fathers and grand-mothers being raised up under the same law or practice, they have become substantuated in the practice or law, until they feel like they are willing to die in that faith or practice and at the same time, the faith, law or practice is as rotten as hell itself and leading us in vast columns every day we live hell-wardly, and whilst I understand that the day of miracles is past by, I believe that God works in many mysterious ways, His will be done, and I believe that God worked His hand in behalf of liberating the poor, ignorant African that was kept in ignorance until he did not understand that it was wrong for him to be a slave or servant, and whilst I never inherited any property in life, I was hurt by the abolition of slavery about what was considered \$2000 worth of that kind of property before the war, which was no cross to my feelings but a joy to me, believing that God's will was done.

Now, my fellow-man, and brother land holder, this thing abolishing land holding or owning land, would be hissed and scorned at by more people than anything that could be named. As it has been a law and practice ever since long before Christ was on earth, and a practice that such a large majority of people have participated in, but it is no difference about the big side when God takes sides—His side always comes out conquerer, and I earnestly believe that God is hearing the cries of the poor and oppressed laboring man, and has been, and is opening up to the understanding of that class the cruel injustice that is now existing towards them, and he will finally open up a way for their delivery as He opened the Red Sea for the Israelites to pass out of bondage and cruelty. Now, I am aware that there are thousands of laboring men that are land holders, but that is no difference, whenever good christian, honest hearted men get right down to serious thinking before God and asking God to help him to submit to the truth, he gets right very quick, and this only needs one good honest glance to see the consistency of the matter. Very near all of this world's goods that I possess consists of about eight hundred acres of land, which I would esti-

mate at seven or eight dollars per acre, and according to the way that I understand what would be justice to all men and pleasing to God, I would gladly and joyfully, any day, vote a ticket to abolish land holding except by improvements. Let us examine the case and see how much we would have hurt ourselves: Suppose that my lands would give all my children a home, how much have I hurt my children when they would all have a home anywhere that was unsettled and we would all retain our own homes or improvements until we sold it; but no man should be allowed to own but one improvement at a time, for the Indians are ruining their government by allowing the citizens to buy or own more than one improvement at a time. They are trying to be as much like the white man as they possibly can, and it is the nature of all human, as far as I am acquainted with the Adamic family, to own all they can and climb higher and higher. The Indian will soon have their government just in as bad condition as this United States are in, for in less than fifty years the rich, the grand and educated Indian will own all the improvements, hence the poor class of Indians will be renters and servants. If they would repeal that act and not allow a citizen to own but one improvement at a time they would have a happy and harmonious kingdom in all time to come, and all they like is to be taught industry, but from what I know about an Indian they were born lazy. My brother laboring farmer, this is a subject that I have thought over a great deal and I desired to write a few pages on this subject, but have written a great deal more than I anticipated, and, I hope, that you land holding and laboring men that are not able to see this matter as I see it, will not discard the idea but weigh and consider this thing deeply, for I am as conscientious in the matter as any man on earth could be in anything, and the reason I stated to my readers about the amount of land that I possess was to show you that my principle was not a matter of policy, for it is very reasonable to suppose that a renter would be of this opinion; but a man that owns no land has nothing to prevent him from looking at the matter with an eye single to the truth and justice. While I look at this thing in a two-fold view for I feel like it would be doing the whole Adamic family justice and allowing every man a fair chance to make a living. I am fully of the opinion that it is not the will of God for any man to own any of the four elements that He created, that is the earth, fire, water and air. These elements were inevitably to be free, hence all the land should belong to the nation that inhabits it and all equal citizens and equal privileges, it looks to me that a one-eyed monkey could see that to be just and right, and you will always find God on the side of justice. Give a man these four elements and physical strength and he is all right as to living in this world, but to take either one of these four elements from him and where and what is he? He cannot live, and when all the earth is bought up and owned by the monopoly, money or rich element of the world, then where is the poor man and his little brood? He is in a worse fix than Christ was when on earth. He

said he had not where to lay His head, but the poor man and his little brood hath not where to set his feet nor lay his head for he hath not where to build him a house to shelter himself or little ones. He is worse off than the fowls of the air for they can inhabit the aerial element and have homes in the air, and the foxes and other animals and insects of the earth have their holes and residences in the earth. So, you see that the poor man (when the lands are all possessed by men) is in a worse fix than any living thing on the earth, the serpent not excepted, for they have homes in the earth.

On the first day of January next, how many poor men with their families could be turned out upon the public highways in the one lone State of Georgia if land owners should say to them get you out from here—I have no use for you, this is my land and you must get away. I wish I knew precisely, but I will suppose that there would be a half million of men, women and children that would not have anywhere to place their feet except in the public highways and they would be so full that the honorable land holders could not pass until they perished out. If there is a half million in the lone State of Georgia in that fix, what number do you suppose there would be in these United States in the same homeless condition, and at the same time the most of God's family belonging to that class of people? This is one fact that I know, because God's word plainly teaches it, for He said that there was but few of the wise according to the flesh and the noble and the mighty, were called. My brother christian land holders, if you will weigh this thing over and over, and turn it about and view every side of the subject honestly, seriously and candidly, before a just God, I feel like that the very hairs of your head would seemingly rise, and your heart within you would be made to mourn and bleed. Then, when you are made to feel, see and know of a wrong, why do you not do like old righteous Paul, right about your course, and place your shoulder to the wheel and do all you can in the direction that God directs your conscience? Oh! says one, that would be on the little side and the grand and noble people of this world would frown on me and I would be dishonored. If you would only think of Christ and the Apostles being on the little and dishonored side, and frowned and scorned at by all the grand and noble of the country, it surely would buoy you up to do what you thought to be the will of God, if every man on the earth frowned at you. Give me the frowns of every man on the earth before the frown of God, and I am resolved in the political affairs of this world to take the position which will give equal privileges and rights to all mankind, if it makes me one of the poorest men in the government, and if I should vote my lands away I would be one of the poorest or one among the poorest, for I have nothing else except a few stock, etc. But I would feel happy to understand that the poor laboring man of this earth had an equal chance to make a living for himself and family and I would not feel so anxious to accumulate for my children, understanding that they

could never be oppressed while they had physical ability to work and access and freedom to God's four elements. Give a man the earth to cultivate and the air, water and fire, and if he cannot, or will not, make a living, he ought to perish and get out of the way of those that will work and make a living. Secondly, in things pertaining to Godly affairs, I am resolved to take the position that I understand to be in accordance to His word and teachings, if I receive the frowns of everybody on the earth and my earthly prosperity is cut off. God help me to never advocate a principle for the cause of my financial gain or prosperity, whilst I know that a large portion of this world is moving on in that direction and to my sorrow and affliction, I can look back in gone by days and see that I have practiced the same thing in some instances, but God being my helper, in future days, I will endeavor to act altogether on a principle, let it condemn my practice or anybody else's. But in seeking after the goods of this world, I am expecting to seek after them as long as I live on this earth a natural man and in common health, but I trust I will never sacrifice a principle in order to make a financial gain. For instance, if I was making money in dealing in whiskey, and hold up for whiskey, because I was making money at the business, for any common sensed man knows it is an evil and wrong to deal in it, that would be sacrificing a principle for a financial gain; or, in other words, if I was making money by lying and swindling and for me to hold up for lying and swindling because I was making money, would be sacrificing a principle for a financial gain. So, you see that I propose to condemn a wrong and advocate a right, and if it cuts my interest and prosperity off, let it cut, and let me abide by a true principle, and I would to God that we could all see and act that way, I imagine that we would have a country of love, peace, harmony and prosperity. We can weary along through this world and fool men, but we cannot fool God. Ananias was instructed by the Apostles to sell his possessions and come to the Apostles and give them all the money, but as Peter was a man he thought he could fool, and keep back a part of the money. Ananias was not apprised that Christ had surrendered up His power and understanding to the Apostles to do His work. So, Peter having the understanding of Christ knew that he was holding back part of the money and told him that he was not lying unto men but to the Holy Ghost or God—acts 5 and 3 and 4. So, you see pretending to hold to a thing or principle because it is wholesome to the pocket, it is not pleasing with God, and neither is it pleasing to our own conscience if we would make a close examination into our hearts, though it is very common for men to laugh and boast about beating his fellow-man, but according to God's word his laughing and boasting will be turned into mourning and weeping. I close on this subject and you readers can all laugh and scorn at me for my views about God's four created elements, but it is plain enough for a ten year old boy to understand, and I fully believe that God will sooner

or later bring all things in reference to His four elements that He created for the use, prosperity, and glory of men.

ADMONITION ON ALCOHOL.

As alcohol is one of the grandest curses on the earth, I desire to say something concerning it, hoping to make the young, the middle aged, and the old aged go to thinking. I am aware that there are a large portion of the thinking people, that are prejudiced against any man engaged in the manufacture of alcohol, and I pray to God that some revolution may take place that will create a united prejudice against distilled liquors. I am of the opinion that from the time it pours out from the coiled and poisonous worm of the distillery, until it empties into the hell of death, dishonor and crime, that it more or less, demoralizes everybody that touches it, from the poisonous worm, to where it dies in hell. I do not see how anybody can contemplate its use without becoming prejudiced against it.

My fellow readers, all we have to do is to think of the wrecks on either side of the Jordan of death. On this side of death, it leads all that deals in it hellwardly and with an every day contemplation of hell, and after crossing the Jordan of death, it makes a perpetual and ceaseless hell.

We will now contemplate the suicides, the insanity, the destitution of little children, crying for bread, some tugging at the almost heartless and withered breast of weeping, despairing mothers who have been brought down from pomp and splendor.

We see men struggling with imaginary serpents produced by this devilish thing, and when we think of the asylums, prisons and the gallows, we would wonder that every thoughtful man was not prejudiced against this damnable stuff called spirituous liquors.

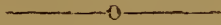
Let us ask ourselves if intemperance does not cut youth down in his honorable manhood and vigor? And the middle-aged man, amidst his loving family is weakened physically, weakened financially, weakened in the confidence of his wife, weakened in the confidence of his children, weakened in the confidence of his neighbors, and has the frowns of God resting on him? The old aged is speeded on to his grave in bankruptcy; the fathers are made to mourn; it bereaves the heart of the loving and affectionate mother; it reduces the natural affections; it erases conjugal or marriage love; it blots out brotherly attachments; it blights or destroys parental hope and brings down young age in sorrow to the grave; it produces weakness, not strength; it produces sickness, not health; it produces death, not life; it makes wives widows, not husbands; it makes children orphans, not fathers, and prepares multiplied thousands of

good women and children for the poor house; it feeds rheumatism; it nurses dyspepsy and burns up the digestive powers; it helps consumption to fill the grave; it produces and cultivates idleness; it brings about misery and crime; it helps feed the lawyers; it helps feed the doctors; it fills your jails; it demands larger asylums and more of them; it gets up controversies and disputes; it gets up quarrels and prospers riots; it fills our penitentiaries; it furnishes victims to the gallows; it is the prosperity to the gambler; it is the element of the highway robber; it generates thieves, and supports the midnight incendiary torch; it respects the thief and the liar; it robs God and supplies the devil; it violates obligation; it cultivates fraud and swindling; it reduces love and hates morality; it scorns virtue and honor; it slanders honesty; it excites the father to murder his little offspring; it helps the husband to butcher his wife; it irritates the child to grind his ax to slay the father; it destroys peace in families; it speeds good women to the grave and makes motherless children; it promotes perjury; it adulterates the jury box; it murders justice in the legislative bodies; it is ruinous to our official men; it destroys the honor of the graceful and vigorous young man; it brings him to shame; it wallows him in the muddy streets; it robs him of his energy; it exhausts his pocket, and it helps the grave to capture him in the bloom of life; it dispairst the hopeful mother; it darkens the drinkers road to heaven; it blazes his road to hell and makes proud the devil; it tortures the father; it breaks the union of loving families; it disturbs the peace of the christian bodies; it makes discord among friends and neighbors; it ruins the morals of our country; it reduces or wipes out natural love; it curses everybody and blesses no body; it laughs at the downfall of good people; it laughs at the downfall of the country; it does more than that, it murders the joy of the soul; it is the father of all crimes and a strong root to all evil; it produces abomination; it fills hell and tickles the devil; it robs Heaven and grieves God. Oh! I would to God that I could enumerate the one hundredth evil that it feeds.

Amidst all these infallible truths, we see many men advocating its welcome in our country, and the most astonishing thing is, many of the church people who are claiming to be in favor with God, are welcoming the damnable stuff in their country and advocating the cause of its free citizenship among us, when if they would open one eye to the cause, interest and love of God, they would be made to bow their head with a guilty conscience, and say God help us to fight the monster that has caused so much rebellion to thy word and teachings. Help us to fight the monster that steals off our sons into dissipation; help us to fight the monster that breaks the love and harmony of companionship; help us to fight the monster that makes the naked and hungry children mourn; help us to fight the monster that makes disturbance at the christian churches; help us to fight the monster that feeds hell and robs Heaven.

Let me ask the young men readers, since you have read this admonition, if you can see any evil about the productions of this mon-

ster? Let me ask the middle aged, if they can see any evil about the productions of this monster? Let me ask the old aged if they can see any evil about the productions or fruits of this monster? If there should be any of the readers that cannot see any evil about the fruits of this monster, I would have my friends to send me to the Asylum or have me a guardian appointed. If your intelligence can comprehend its evils then I would no more advocate it or welcome it in my country, my neighborhood or my house. I would either be for God or the devil, and not try to be on both sides. If I was for God I would not drink with the devil, and if I was for the devil, I would not pretend to drink with God, and in order to show you whether God is in favor of wines and strong drink, I will refer you to his own inspired word for you to read for yourself, and if God is in favor of it, then contend earnestly for it, and if He condemns the use of it then contend earnestly against it—Prov. 4 and 17. 31 and 4, 5. And 21 and 17. Lev. 10 and 9. Judg. 13 and 4, 7. Duet. 21 and 20. Isah 28 and 1; 3, 7. Joel 1 and 5. Nahum 1 and 10. Hosea 4 and 11. 1 Cor. 6 and 10. Eph. 5 and 18. 2 Tim. 2 and 5. 1 Tim. 3 and 3, 8. Titus 1 and 7, 8.



THE VAIN, PROUD, MONIED PREACHER'S PRAYER.

Oh Lord! We thank thee for thy goodness. We thank thee for the seasons that thou hast sent upon the earth that it may yield its abundance. (but without our labor) We desire, oh Lord! that the laboring people may be able and willing to till or cultivate the earth, and that it may yield her productions copious and bountifully to to their hands. We desire, oh Lord! that they may make a surplus of provisions and sustenance that we may be able to reap a sumptuous living thereby. Our father, we desire to speak to them the words that will please them. We desire, our father, that they may believe that we speak the words of God which thou hast given us, and that we are thy mouth piece. Oh Lord! help them to be liberal-hearted towards the gospel that the gospel horse may be kept in prompt and splendor. Oh Lord! we desire to live easy, we desire to be honored, we desire to wear fancy and soft goods, we desire that we may not be exposed to the sun, we desire, our father, to be looked up to as teachers and grand men, we desire to travel over the earth that we may view the ladscape and view the sceneries of the earth. Oh Lord! we desire to have plenty of money that we may reap the luxuries as we go. Our father, help us to deliver the grandest speeches that were ever delivered in each city as we travel. Heavenly father! help the audience to appreciate our sermons. Lord! help them to have liberal hearts toward us, and give them willing minds to support us. Oh Lord! make them thoughtful

concerning us—help them to think of us and our families as they do their own. Our father! Help them to think of our tender hands and our fancy and soft apparel, for thou knowest oh Lord, that our hands would be easily blistered and made sore—thou knowest that our fancy apparel would be easily soiled and spoiled—thou knowest we desire to look grand and fashionable. Oh Lord! thou knowest it would hurt our feelings to be forced to the plow and hoe handles, for thou knowest the sun would be very oppressive to us—thou knowest it would be very hard on our wives to be forced to do their cooking, washing, scouring and milking; therefore, oh Lord! help the lower class or laboring people to keep us up in pomp and splendor. Remember, oh God! that we desire to give our children a collegiate education that they may fill our places on the fantastic vehicle supported by the gospel. Thou knowest, oh Lord, if we fail to give them a collegiate education, that they may have to get their living by the sweat of their face as God the father commanded. Our father, we read thy word commanding us to love our enemies and those that persecute us. Thou knowest, oh Lord! that we love those that feed and support us better than we do those that persecute us, although, oh Lord, we know thy word teaches that sinners love those that are good to them. Nevertheless, our father, we know that thou hast called us as a mouth piece to do thy work, therefore, oh Lord, we know that we are not sinners; although, thou knowest that we have respector of persons, thou knowest the ones that feed us the best for we love the best. Thou knowest when a good brother takes us to their palace and gives us sumptuous food, that we pray mightily for them, asking God's blessing to attend them that they may be able to continue dividing their luxuries with us; thou knowest oh Lord, that we can preach better and pray louder for prosperous and high-toned communities than we can for poverty stricken communities. Thou knowest we can afford to stay longer with them and enjoy ourselves better. We like their company better—we like their style better—we like their honor better—we like their food better—we like their lodging better—therefore, oh Lord, we desire to preach in prosperous countries and communities that we may enjoy the fat of this world and at last occupy a high seat in heaven. Heavenly Father, we desire that our denomination or creed may surpass all other creeds—we desire, oh Lord, that we have the greatest number—we desire that they may be of the most honorable portion of the earth. We pray, oh Lord, that we may never have to take it a foot as old Paul did. We pray we may never have to preach hungered and naked as he did. We desire, oh Lord, that thou wouldst give the people better missionary hearts than they had in the days of Paul. We pray that the people may honor us preachers higher than any one else. We desire, oh Lord, that we could climb higher and higher. Help us, oh Lord, to have more and more comforts, more and more pleasures, until we can occupy the highest position among men. Our father help the peo-

ple to believe that it is right and just to hold us up in a high position among men. Help them, oh Lord, to feel that it is not only right and just but that it is their duty to hold us up and donate to us liberally. We desire to visit the cities and towns, that we may see or behold the grand sceneries and enjoy the luxuries of this fantastic world. Heavenly Father, we feel that it is not necessary that the poor laboring people should behold all the grand sceneries of the earth, as we are their mouth-piece, we can tell them all about it. Oh Lord, Thou knowest that we have spent our time and money studying divinity that we might please Thee and impart to sinners the salvation of Jesus Christ. Oh Lord, thou knowest we find the most sinners to preach to, where we get the most pay. Heavenly Father, we know that Thou art able to save the poverty stricken section of country. We trust, oh Lord, that thou in thy goodness, will save them and let us save them that are in prosperity, where we can feast on the fat of the lamb. Thou knowest, oh Lord, that there are some of thy called ministers that cannot preach thy word but little; therefore, oh Lord, they can afford to tell their little message for less pay than we can that understands theology so well. Heavenly father, we know that they can do without the luxuries of this world better than we can. They do not need as fine apparel as we do. We think, oh Lord, that they ought to be satisfied with a lower sphere in life than us. We believe Heavenly Father that they ought to preach to the poverty stricken people, whilst we are preaching to the more prosperous communities and cities. Our father we understand and believe Thou sent Thy son into the world to preach to sinners. We believe our Father, that He went a foot and tired, and hungered, and thirsted, and suffered with heat and cold. We believe that He taken it all patiently. We further believe, oh Lord, that he had all the infirmities that we preachers have, sin excepted. We further believe our Father, that Thy son sent the Apostles to preach to the sinners or lost sheep, and that they were men of like passion to ourselves. Oh Lord, we do not understand how they could be content to go and preach, dismounted, shoes or no shoes, clothes or no clothes, food or no food, persecuted or not persecuted, whipped or not whipped. But we do know, our Heavenly Father, that we desire to go magnificently mounted and well clothed in every respect with plenty of untricious food. We further desire, oh Lord, that our tour on this earth while in Thy service will be without toils, with peace, plenty, comfort and pleasure, and at last take a high seat at Thy right hand there to share the riches of the Heavenly Kingdom for ever and ever, Amen, Amen.

THE PRAYER OF THE AUTHOR OF THIS BOOK.

Heavenly Father! Thou knowest my heart or inner thoughts. Thou knowest my desires in all things; Thou knowest the cause or origin of my desires; therefore, oh Lord! help me to speak the truth of my desires in all things whatsoever I shall attempt to speak of. Thou knowest I have been in rebellion to Thee, or Thy purity, all the days of my life, for Thou knowest I have been worldly and carnal minded, seeking after carnal or worldly things that the vanity of my nature calls for, which I inherited from Adam and Eve whom Thou formed and created subject to vanity which they fell into, by disobedience, according to thy word and teaching. Oh Lord, I understand that I cannot remedy my condition or deliver myself from the original fall of my ancestors Adam and Eve, therefore, if I know my heart, I thank Thee for Thy interceding Son Jesus Christ, who has promised salvation or deliverance to the whole Adamic family. Father, I know Thou art just for Thy purity could not be otherwise; hence, I believe that all people will be rewarded according to their own deeds in this life and that their rewards will be received in eternity, whether they be good or whether they be bad. Therefore, Heavenly Father, help me to be a close observer of Thy divine word and practice its teachings as much as my carnal nature will admit. Thou knowest I have fallen short in many instances of keeping Thy divine teachings and have received Thy frowns which will be fresh in my understanding throughout eternity. Therefore, oh Lord, I trust that I may be able to circumspect my acts and keep myself in due bounds, and govern myself accordingly that my conscience may not condemn me, before Thee in eternity, hence, giving me joy throughout eternity. I desire, Heavenly Father, that I may never be seduced or led by man or false teachers any more; but that I may stick closer and closer to Thy divine word or teaching, and I further desire that the whole creation would do likewise in reference to thy teaching and no longer follow the pursuits of corrupt man.

Heavenly Father, Thou knowest that the whole creation have followed off after vanity, until vanity seems to be our ruling master making corruption throughout the nation. I desire, oh Lord, that Thou, in Thy goodness, would bring about some revolution that would bring the whole creation to a level and equality. I further desire that all people may have equal rights and privileges to Thy four elements, which Thou created for our good—that is the earth, the fire, the water and the air. I desire that the grand aristocrat may be brought to be a tiller of the earth. I desire that the lawyer may be brought to be a tiller of the earth. I desire that the politician may be brought to be a tiller of the earth. I desire that all the vain preachers of this proud day may be brought to be tillers of the earth. I further desire that the whole creation may be brought to get their living by the sweat of their faces as thou saidst in the beginning, but oh, father! I know that thou wilt bring all things right at thy own good time, therefore, help me to exercise

patience as thy infinite wisdom knows what is best, according to Thy word. Oh Lord! We see that Thou hast suffered the people of this earth to go on in wickedness until every imaginary thought was evil and then brought justice upon the earth by destroying the whole creation except one family which was Noah's. Therefore, Heavenly Father, I desire to be submissive and subjected to Thy will and knowledge of Thee. Heavenly Father, if I have asked for anything that is evil or not in accordance to Thy will, I pray Thy forgiveness and desire Thou wouldst give me a pure and clean heart. Help me to impress all with whom I confer with, to read and search Thy divine word, that they may understand Thy divine teaching and subject themselves to the same. I desire, oh Lord, that the aristocrat will read this little message that I have written to the people that they may study well all Thy word that I have pointed out. I desire that the politician will do likewise. I desire that the lawyer may read and study it. I desire that the doctor may read and study it. I desire that the merchant may read and study it, with prayer. I desire that the laboring man may read and consider it thoughtfully that they may take steps to deliver themselves from under the political oppression. I desire, oh Lord, that the laboring people may take the sovereignty of this government strictly in their own hands and tear down the land monopoly and all other monopolies that is contrary to Thy will, hence, making all men with equal rights, with equal privileges and equal happiness. I desire Heavenly Father, that the politics of this government was obliterated or wiped out and make one united band of co-operators. I further desire that all the fictitious and so-called religious denominations was obliterated and wiped out and turned into one sweet union or organized body of Christ's disciples who are led by Christ's own word or New Testament. I desire, our father, that we may beware of false teachers who are claiming to be sent out from God. I desire, oh Lord, that we all remember Thy Sons charge to His disciples in the 24 chapter of Matthew, that we may not be lead off by those pretending to be sent from God, and at the same time, sent from the devil. Heavenly father thou knowest that I with all the nation have been led by the popular opinions and doctrines of men. I thank Thee that I have been able to see the error of my ways, and I desire, oh Lord, that the whole nation may be quickened and made alive to that understanding. Help us oh Lord to be of one understanding. Help us to have but one spiritual interest. Help us to be honest towards one another. Help us to have a principle of equal rights towards each other. Help us to contend for these equal rights. Help us to understand and feel that we are all the same flesh or material, with the same culture and teaching. Help us to feel that we are one body and one people. Help those of us, oh Lord, that are not honest and honorable to think and consider, that we may bring about a reformation and act honest with our fellowman. Help those, oh Lord, that believes we are superior to others who are honest, to think and consider that

we may understand that we are but equal. Heavenly Father, I desire that we may remember and consider that Thou, in Thy wisdom, made choice of the poor class of people to represent Thee in Heavenly things, therefore, our Father, I desire that we may all read Thy word with a proper understanding and be governed for good. Help us to feel that we are but flesh and altogether corruption. Help us to feel that we are but sin and altogether evil. Help us to feel our nothingness before Thee. Help us to understand that there is no good in us. Help us to understand that we cannot do any good act before Thee, therefore, our Father, help us to look to Thee for all good and all power. I desire, oh Lord, that our understanding may be increased every time that we search Thy word. Help us to be faithful to Thy teaching. Help us to act just and right before all mankind. Help us to live and act right before our children. Help us to instruct them in the right way. Help us to make our precepts and examples correspond. Oh Lord, let me live long or die soon, help me to act so, whilst I am on this earth, that I may not mourn over my acts in eternity. Amen.

ON THE SUBJECT OF BEING REGENERATED AND BORN AGAIN.

The readers will doubtless notice that I have in several places admitted, or held out the idea of conversion regeneration or being born of God in these modern or late days which would make them christians or Christ-like. At the time of writing my manuscript I believed something of that doctrine, but, having been a continual student of the Bible and asking God to unravel the mystification that had been planted in my understanding by the tradition of my surroundings I trust I have been able to better understand the teachings of God through Christ and the Apostles.

I now understand that there is no one on earth that has any power of God over any flesh on earth in any way, more than the physical and mental ability of man; the literal word of God being all the way that anybody can learn anything of God. In the days of the law and prophets, there was no one that knew any thing of God only what the written inspired prophesy told them, except the inspired prophets. The other people only understood what the law said and the penalty of the disobedience of the law. The Mosaic law was typical of the new law or Christ's law, which has been our guide over 1800 years and all the violaters of the law will suffer in eternity according as they have disobeyed Christ's law; or joy, according as we have complied with the law of Christ. In the gospel dispensation which was in the days of Christ and the Apostles, when they taught and convinced the people by performing miracles and giving them Godly power to work out their own salvation with fear and trembling, for God worked in them both to will and to do with His own good pleasure—Phil. 2 and 12 and 13. When God sent Christ in the world to bring the glad tidings or good news to the Israelites, He give Him power over all flesh—John 17 and 2. So, He having the power of God could do all things what-ever He desired to do; therefore, when His mission on this earth was ended and His appointed time came to destroy the devil through death which completed His work on this earth—Heb. 2 and 14. Jesus had power to lay down His life, and had power to take it up again—John 10 and 18; hence, in that act He annihilated or destroyed the devil and when the last Adamic man is resurrected the devil will be left dead in hell or the grave. God gave Christ power over all flesh and power to lay down and take up His life. Christ, likewise, gave His Apostles the same power or glory that God gave Him, for they could retain sin or forgive sin—they could take life or give life—they could lay down their own life and take it up again. You will notice—Acts 5 and 5 where you will see that Peter spoke Anania's and his wife's life away for lying to the Holy Ghost, and all you Bible readers remember that he raised the dead. Then you see it was not so hard for a brother to give his life for a brother when he could take it up again, for they were supernatural; but it is impossible for a natural and sane man to give his life for a brother's life

unless it is by compulsion. We see that 1 John 3 and 16, says that the brothers ought to lay down their lives for the brethren. A man that had been born of God as was in the Apostles days would love God supreme to anything else. We see that Christ was begotten of God, and everything begets like itself, therefore, He was like God His father and God give all power into His hands, and as many as believed on Christ He gave them power to become the sons of God—John 1 and 12. Hence, you see that Christ was like His father and the Apostles was like Christ their father, for He was their father in the gospel, as He begotten them with the Holy Ghost or power of God, and Christ said his father and Himself and the Apostles were all one—John 17 and 20 and 21. This was Christ's prayer the night before His crucifixion. He prayed that God would keep the Apostles from evil, therefore, we know that they never had any more evil about them, for Christ could not pray for a lie or pray for a thing that would not be. You will find that prayer in John 17 and 15. You will see that He met them different times after He resurrected Himself before He made His ascension to Heaven, and the last time He met them He told them to go to Jerusalem and stay at that place until He indued them with power from on high, which was the comforter—Luke 24 and 47 and 48. (That was on the day of pentecost) and after that day they understood all things pertaining to God and Christ, and had the same power of Christ, therefore they were christians, because they were Christ-like, they had received power to become the sons of God by conversion regeneration and being born of God through the revelation of the gospel and power of the Holy Ghost, now were heirs of God and joint heirs with the Lord Jesus Christ. They were now able to forgive sin—extend the Holy Ghost, or give any kind of spiritual gifts that they saw proper to edify or build up the cause of God, and they, also, understood that Christ would soon appear the second time without sin unto salvation or deliverance. Paul seemed to understand all about it for he told them that they should not all sleep, but they that was not asleep or dead should be changed in the twinkling of an eye—1 Cor. 15 and 51 and 52. Again he said to the Philippean church to let their moderations be known to all men, for the Lord was at hand—Phil. 4 and 5. So, you see that Paul very clearly understood that Christ would shortly return as he was exhorting them to be in readiness. He knew that He was coming but would not tarry, therefore, they would not have time to make any preparation after He came. He said to the Hebrew church to exhort one another. So, much the more as you see the day approaching—Heb. 10 and 26. And he, also, said to the same church, for yet a little while and he that shall come, will come and will not tarry—Heb. 10 and 37. So you see it is as plain as twice 2 is 4 that Paul knew that the second coming of Christ was close at hand. He also knew that His time was about up for he wrote Timothy that his time was about up and was admonishing his son Timothy not to neglect his duty and power that he had bestow-

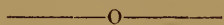
ed upon him by begetting him of the Holy Ghost. Before Christ was crucified the Apostles were zealous, or earnest followers, or in other words, disciples of Jesus Christ, and they dearly loved Him, but they were natural men like ourselves and was subject to fall back and get into error, and old Peter, as well as he loved Christ, denied Him and he cursed and swore, and made fight on the night of Christ's arrest and cut off the high priest's servants ear. So, you see although he had been a warm and true follower for about three years he was far from being a christian, or Christ-like. After he became to be a christian he took all things quiet and never murmured at any of his persecutions. History says he was crucified, and he quietly told them to crucify him with his head downward as he did not desire to be honored as much as his Saviour Jesus Christ, and he knew that he could take up his own life again, and he knew that the time was close at hand when Christ would come the second time. For more proof of Christ's second coming being at the end of the Apostles days, you will notice Math. 24 chapter with an honest consideration. All the people that lived in time of the Mosaic law and understood the law will know throughout eternity just how they obeyed the law, therefore, if they were disobedient to the law they will remember that they atoned for it by receiving the punishment that the law inflicted, and if they were obedient to the law they will have peace or joy throughout eternity; but you will notice that all those Apostles were strictly obedient to the law up to the coming of Christ, or the revelation of the gospel, and after the gospel was made known they were strict observers of it, consequently, their joys in eternity are complete and full. They lived under the Mosaic law and obeyed it, and they wrote Christ's spiritual law by inspiration which is our entire guide while in this life and according as we observe it in this life, will be our joy or torture throughout eternity, for every act of our life will be as fresh in eternity as it is while on this earth. Our acts and deeds of to-day will be just as fresh in eternity as it is in the morning of the next day after a refreshing nights sleep, for we cannot tell whether it has been one hour, one year, one hundred years or ten thousand years since we went to sleep. Just so, when we die and are quickened and made alive by Christ the quickning spirit. We cannot tell whether we have been dead one hour, one year, one hundred years or ten thousand years; hence, when made alive in the morning of the resurrection, all of our acts of this life will be as fresh as they are after a refreshing nights sleep. This being the case, you see it is very necessary and important that we should circumspect our acts and keep ourselves in due bounds of Christ's law and be governed by it. I would have you to understand that we were all born into a nature of lusty flesh, and will be in that condition as long as blood runs our veins, unless we had the power of God to regenerate or give a new birth to ourselves, which will never be on this earth any more, as Christ has finished his work that God appointed Him to do, and the Apostles finished the work that Christ sent

and empowered them to do. Then our duty is to follow the teachings of Christ as near as we are able in our weakness. Then if we follow Christ's teachings we are Christ's disciples, and there should be no other name on this earth but Christ's disciples. But Alas! Alas! we see multiplied thousands of great men's disciples which is of the devil, marching in vast columns to eternal damnation. This regeneration or new birth of this day only wants a close examination of the teaching of Christ to see that it is a mistake. When anything is born, it is born into a nature; for instance, when a lamb is born, it has the nature of a sheep, when a pig is born it has the nature of a hog, when a child is born, it has the nature of a human; when Christ was born, He had the nature and desire of God, when the saints were born by the power that was given them, they had the nature and desire of God. You will remember that John had disciples, and you will also, remember that Christ had disciples, but before Christ's crucifixion none had been regenerated or born of God. If you remember, John's disciples had not so much as heard of the Holy Ghost; but they had received understandings of a Saviour, but had their nature to contend with, which made a warfare with them, and, so it was with Christ's disciples. They understood or believed that He was the Saviour spoken of, but they had their fleshly birth's nature, to contend with, which made a cross with them to follow Christ; but after they became regenerated and born of God, it was no cross to them to forsake their families and goods of this world and work in the cause of Christ. Hence, it would be just so to-day if we were regenerated and born of God. It would be no cross to us to forsake all of this world's goods, comforts and pleasures, and work in the cause of Christ our redeemer. You will take notice that the disciples of John and Christ, received their understanding from the preaching of John and Christ. While we receive our understanding wholly and solely from the divine word of Christ and no other way, therefore, we have the understanding of a Saviour and an understanding of our duty, which conflicts with the devil or our fleshly desires; hence, making a warfare with the flesh and the understanding; but says one, when does the warfare commence? It commences when the person concludes and determines to forsake his ways and follow the teachings of Christ the Saviour that he reads of, in the New Testament. So, then it is that he or she feels good or happy over His conclusion which is called by the wide world regeneration or a new birth, which if that was so, they would never lust after anything of this world any more, but would be Christ-like; hence, having the nature of God. We will now examine the case of a disloyal, dissipated and wild character. He has been going on and following after the nature and desires of the flesh, which he understands is contrary to the laws of his country, and making himself unpopular and from some occurrence or somebodies counsel he is made to go to meditating over his vile ways. Perhaps he will study as he works, study as he walks, study as he sits and study as he lies on his bed, until he becomes miserable,

wretched and feel worthless to himself and country, and understands that he is nothing in the eyes of good people. Then it is, that he concludes and determines to forsake the error of his ways, and subject himself to the laws of his country and to good behaviour. He then repents or turns away from his profane and vile habits, which makes him feel good and happy and like a new man. He is then just as much regenerated and born as anybody ever has been since the days of the Apostles, and if he had been taught that to be regeneration, or a new birth, he always would have remembered of that good feeling and believed it was God's spirit born in him. I think I have said enough on being regenerated and born, again to make good thinking people go to studying over this matter. You know that anything cannot be born until it is begotten and you will see in many places that Christ is the only begotten of God—Acts 13 and 33. And Heb. 1 and 5 and 6. And John 1 and 14 and 18. And 3 and 16 and 18. And 1 John 4 and 9. And 5 and 1. Now you will see where Paul begotten the brethren in Christ Jesus through the gospel—Philem 10. And he says as my beloved, sons I warn you—1 Cor. 4 and 14. I desire that you will notice that Christ told the Apostles that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem and that they should witness these things—Luke 24 and 27 and 48 and 49. So, you see that they completed the preaching tour before they died, for He said to them that they should witness those things. So, you see and know that they are not here now to witness preaching; therefore, the devil is witnessing the preaching of this day. (As much of my work is opposing the doctrine of special called preachers of this day and time, I desired to call your attention to the above circumstance.)

I believe I have said about all I wish to say about regeneration at this time. It seems to me that there has been enough said with the scriptures that are pointed out to convince anybody that is willing to be convinced. However, I have just thought of another figure or circumstance I will state: I once met up with a man, (who was said to be a good citizen) on his way from the penitentiary for hauling and dealing in blockade whiskey. I have not forgotten what he said, while I was in his company. He said he was resolved and determined never to have anything to do with blockade liquors any more, that he felt like a freed man, therefore, felt rejoiced and happy in his soul or understanding, for he understood that the debt of sin or guilt was payed that had been hanging over him—he felt like a new man, and was determined, by the help of God, to lead a new life and live in obedience to the laws of his country. Hence, you see that it was the conclusion and resolution that makes him a new and happy man and therefore, it is just so with everybody, whenever they conclude and resolve to follow after the teachings of Jesus Christ, the Saviour. That resolution brings about a warfare, and produces a denial of fleshly desires and disobedient acts. I trust the

foregoing, will be well sifted and tried by the pure word of the Lord Jesus Christ, who is a quickening spirit, and hath said as the whole creation died in Adam, even so shall the whole creation be quickened and made alive by him. Lord help us all to observe thy teachings that we may not bring condemnation on ourselves in this world nor in the world to come. Amen.



MY RELIGIOUS FAITH.

I believe in one Supreme Omnipotent and Allwise God.

I believe in a Triune God—the Father the Son and Holy Ghost.

I believe that the law and prophets were written by inspiration of God the Father.

I believe that Christ came at the appointed time and in the way the prophets foretold, He would come.

I believe in the religion and teachings of Christ and the Apostles.

I believe in one Lord, one faith and one baptism, which is the baptism of the Holy Ghost.

I believe after the Apostles received the Holy Ghost, or was endowed with power from on high, that they were sanctified or Holy, just like Christ Himself.

I believe that all men that were ever born into God's family belong to His family throughout eternity.

I believe it pleased God, through the foolishness of preaching, to save them that believed.

I believe that Christ and His perfect Apostles preached His own everlasting gospel.

I believe that the divine Apostles wrote the preached word, and preached the last sermon that ever was preached on this earth.

I believe that the preached word or Testament will stand written until the end of time, for He said His word should not pass away.

I believe in a church organization with bishops and deacons to govern the church or disciples.

I believe that the only church that has ever been on this earth, was and is, Christ's disciples.

I believe that all the isms of men are corrupt, and of the devil, and that the Testament is the only Golly teacher that there is on the earth.

USEFUL RECEIPTS FOR MAN AND BEAST.

I have had a mad dog remedy, over ten years, which I clipped from a newspaper, but have had no cause to make a trial of the remedy, but I have a good opinion of the merits of the remedy, and I have thought time and again that I would have it put in the Constitution, but have failed to do it as yet; but I will now place it in my book as it may benefit somebody. I will write the words of the original writer which is as follows: "I wish in the cause of humanity, you would publish it. I have known of fifty cases of persons being bitten by rabid dogs in Montgomery county, Pa., in the last twenty years and not a single death resulted where this remedy was used according to the directions, while those who refused to take it invariably died with the rabies. I have known of cases where two persons were both bitten at the same time; one took the remedy and never suffered any ill effects from the bites, while the other died with the rabies in nine weeks after being bitten. I would earnestly request all our half million readers to cut this out and preserve it, for there is no telling when they will badly need it: Take $1\frac{1}{2}$ ounces of elecampane root, grind it fine in a coffee mill; put the ground root into a pint of new milk, boil down to a half pint—take it at one dose in the morning, and eat nothing till 4 p. m., of the same day. Repeat this every other day for three days, making 3 doses in all. The last two doses may consist of two ounces of the root to the pint of milk. It is important that it be taken on an empty stomach, also, that nothing should be eaten till from eight to ten hours after taking. I would also, state for general information in regard to the cure, that the remedy can be taken at any time. Most of those bitten, took it immediately after being bitten, others took it weeks after, and still others not till the rabies were present. In every case where a patient was able to swallow, a cure was effected".

A REMEDY FOR BLIND STAGGERS.

This remedy is said to be infallible, when applied in time. It is simply this: First bleed the horse freely in the neck, and then pour one-half table spoonful of spirits turpentine in each ear, and in about five minutes, pour into each ear one table spoonful of warm lard.

A REMEDY FOR LOCKJAW IN HORSES.

Take a plug of tobacco and stew it up strong in about one pint of water, and pour it down him. Pour it in the corner of his mouth. It is a certain and quick cure.

A REMEDY FOR TAKING OFF WARTS FROM STOCK.

Take Cobalt, one part, gun-powder two parts and mix it up in lard and rub the salve on the warts two or three times a day, and if the warts are large then wait two or three days, then go on the same way until gone. It will take them away without a scar, and if that does not do, take equal parts of Cobalt and gun-powder.

HOW TO MAKE A VERY VALUABLE SALVE.

When once using this salve no family will be without it, when they can conveniently help it. The salve goes by the name of green salve. To make up one pint, take equal parts pine resin and bees-wax and hogs lard, and a half part of mutton suet and to this amount take one teaspoonful of blue stone. Then put in enough verdigrease to give it a green color, then you have a good salve for sores.

MAGNETIC PAIN KILLER.

Take ninety-five per cent alcohol 2 ounces, gum camphor 2 ounces—good genuine laudanum, one half ounce, oil of cloves, two drachms. For cholic, or cramp cholic; it never fails. Take one half teaspoonful in a little water and if not relieved in half hour repeat it. It is also, good for flux. To cure horse cholic one half ounce at a dose in warm water.

SOLDERING RECEIPT.

Take half ounce of muriatic acid, put as much zinc in it as it will dissolve or consume, then put as much rain water in the bottle. It is then ready for use.

CURE FOR BOTS IN HORSES.

Take one pint of strong sage tea, alum half ounce, sugar one-fourth pound, linseed oil one-fourth pint. Give it warm. If you cannot conveniently get the oil, give it without the oil. It will be apt to relieve, though many times we doctor for bots when there is no bots there. But this remedy will likely be good for cholic.

THE SEVEN HORSE POWER LINIMENT.

Which cures big head, poll evil, ring bone, swinney, etc. Take one pint of spirits turpentine, one gill of alcohol, one gill of sweet oil, two ounces oil of spike, two ounces oil of cedar, two ounces of nerve and bone liniment, half ounce of aquafortis, half ounce of acetic acid, half ounce of corrosive sublimate, one ounce of gum camphor, mix and use.

 FOR PARALYSIS.

Eight grains nuxvomica, eight grains Hyoseyamus and eight grains iodide potassium. It is said to be a sure cure. As to the dose I have forgotten, but suppose any good physician by noticing the ingredients can tell what would be a reasonable dose.

 A NUMBER ONE LINIMENT.

Take one pint of alcohol, laudanum one ounce, hearts horn one ounce, spirits turpentine three ounces, cayenne pepper one-half ounce, oil sassafras one ounce. Mix and use and you will find it a splendid family liniment for sprains, bruises, pains, etc.

 HOW TO MAKE PEACH CIDER WINE AND OTHER WINE.

To get your peach cider if you have a separating corn sheller, take out the separator and tighten your spring in the sheller as tight as possible and run your peaches through and let them stand about twenty-four hours, then put them in your press and press out the cider, and if you have no wine hydrometer you will put in about one and a half pounds of sugar to the gallon and set away, and if you can secure a wine hydrometer you will sweeten until you raise the hydrometer to 40 and apples 35, and other cider and juices will have to be sweetened until you raise it up to 40. To make wine out of Shockley apples, it only takes about three-fourths of a pound of sugar to the gallon and not over a pound at the furthest. If you desire nice wine you should draw it off once or twice and leave the sediments in the bottom. Now, in case any one desires a wine hydrometer they should enclose one dollar in a registered letter to Lewis P. Coblantz, Middletown, Maryland, who will ship it promptly.

 FOR WORMS.

Take dry pulverized sage, grind or rub it up fine and then mix an equal portion of sugar and give plenty as there is no harm in it. Also pumpkin seed well dried and ground up fine and give. Both remedies are good and cheap and perfectly harmless.

 FOR ASTHMA.

Take "cuckle" burrs and make a strong tea, and sweeten well with honey or sugar and drink. You will find it a ready relief.

FOR CROUP.

Take equal portions of alum and sugar, and bathe the breast and throat with kerosene oil freely, and take a few drops in sugar, and you will generally find relief.

HOW TO USE HOT WATER AND SAVE DOCTOR BILLS.

The ordinary course of people is to go at once for a doctor when any of the family are a little ill, and many seem perfectly at sea if some trifling ailment follows the transgression of the laws of health. The duty of an honest physician is not merely to attend people when they are sick but to teach them how not to be sick. Also, to instruct them in the various simple means of balancing forces that have lost their equality of weight, and how to relieve pain and distress of body without the aid of any one besides themselves, but we do find a great many practicing physicians that do not wish to tell or impart anything as to their treatment, or what kind of medicine they are giving the patient, and, indeed, I have seen some that appear to take an offense to ask them what kind of medicine they are giving. But all such doctors like two things and that is sense and principle, and ought not to receive any patronage. That class of doctors think their duty is to get all the practice and money they can if the patient dies and goes to hell, and if he should leave a wife and children destitute of much of the goods of this world, they are ready to take what is left, whilst other neighbors are helping them they feel under no obligation as a neighbor, but want their pay from two to five dollars per day, and in some instances, ten dollars per day—(whilst I admit that the genuine, honest-hearted physician is ready to help his neighbors and instruct them all he can as to giving medicines, and how to keep health.)

One of the simplest and most effectual means of relieving pains is by the use of hot water externally and internally. The temperature varying according to the feelings of the patient. For bruises, sprains, and similar accidental hurts, it should be applied immediately as hot as can be borne by means of immersion, if it is any part of the person that can conveniently be put into a basin of water, and keep the water warmed up by adding more hot water until relief is obtained, and if the bruise or disease is on any part that cannot conveniently be immersed it should be applied immediately by means of a flannel blanket or cloth dipped into hot water and slightly wrung until it will not drip, and apply it as hot as the skin can bear without injury, and keep the cloth hot by dipping it every ten or twelve minutes until relief is obtained, and it will generally prevent nearly, if not entirely, the bruised flesh from turning black.

For pains resulting from indigestion and known as wind cholic, etc., a cup of hot water taken in sips, will often relieve at once. When that does not relieve, a flannel folded in several thicknesses, large enough to fully cover the painful places should be wrung out

of hot water and laid over the seat of the pain. It should be as hot as can be borne without injury, and be renewed every ten minutes or oftener if it feels cool until the pain is gone.

For rheumatism immerse the effected part in hot water, kept up to the highest temperature that can be borne, by adding more water as fast as needed for an hour at a time, once or twice a day, if the case is very severe, though usually a half hour at a time is sufficient. If immersion is inconvenient, use hot wet flannels frequently renewed instead of immersion.

For headache, put the feet into hot water, and a towel wet with hot water placed on the back of the neck.

For sick headache drink all the hot water you can, and do not eat a mouthful during a day. A hot wet flannel laid close to or on the stomach will often relieve if nature has not been too much abused.

For pains in the side, back, chest or bowels, hot wet flannels applied as previously directed, and the treatment repeated for a few days in succession, will very generally effect a cure without the use of any other means.

In cases of croup, and even dyptheria, if not too far advanced, the use of hot water applied externally will very much aid.

If you will apply a hot blanket around a person when they first take the fever, you will almost invariably break the fever. Put the blanket into hot water and wring it out just so it will not drip too much and wrap it around the naked body and then wrap plenty of other bed clothes over the blanket, and keep them close for three hours or more, or until you get up a sweat, then put on dry clothes, keeping the air as much from them as possible, and be careful that they do not take cold.

These are only a few of the uses that hot water is a good remedy, but experience will suggest others. The remedy is simple, harmless and within the reach of every one and should be more generally used than it is. If used with common sense it would save many a doctor bill, and many a course of drug treatment also. But we are afraid of taking any responsibility on ourselves for fear our child or companion would die and then we would always reflect on ourselves. But if we send for a physician and though his treatment should produce its death, we feel like we have done our duty. At any rate we have taken the responsibility off of ourselves. When you give purgative medicine always give enough to act freely if you expect any relief from its use, and be patient, for when the doctor comes you have to wait until the medicine acts, but some how we are more patient when he comes. Well, these are only a few hints in reference to our conduct towards doctors. So, do what you think is the best.

FOR CURING SNAKE BITES.

Take extra strong lie or boil it down until it is strong, or dissolve potash in warm water, and put a pint of it into a large necked bottle, and turn the mouth of the bottle to the bite, and apply until you are satisfied that it is all out. I secured this receipt from Mr. W. J. Cravin, who stated that he had seen men let snakes bite them and apply the remedy and cure it at once.

FOR CURING DISTEMPER IN HORSES.

Take dry sage and pulverize it and give about a spoonful at a time, once or twice a day. It will give almost immediate relief.

A CURE FOR PILES.

Take carbolic acid one part, glycerine two parts, and water one part and mix together, and to every ounce of the solution add twenty grains of Tanning and inject with a hyperdermid syringe about ten drops of the above mixture in the tumor. Operate on but one at a time, then operate again in from seven to ten days.

CHICKEN CHOLERA.

Take leaf tobacco, dry and pulverize and put into dough and feed to chickens. It is a sure cure and will keep them healthy and make them fine and glossy.

CURE FOR CORNS.

Take night shade berries, boil them in hogs lard and annoint the corn with the salve. One tea spoonful of coarse brown sugar, one tea spoonful saltpeter, one tea spoonful of tar. The whole to be warmed together. Spread it on a kip skin leather the size of the corn and in two days it will be drawn out.

TOOTHACHE PREVENTATIVE.

Use flower of sulphur as a tooth powder three times per day, rubbing the teeth and gums with rather a heavy tooth brush. It preserves the teeth and does not communicate any smell to the mouth whatever.

CURE FOR INGROWING NAILS.

Heat a little tallow in a spoon over a lamp until it becomes very hot, then pour it on the sore. The effect will be almost magical. A repetition may be necessary in some cases.

A CERTAIN CURE FOR FELON.

Take a pint of common soft soap and stir in it air slacked lime until it is thickened but soft. Then make a stall out of thin leather and nearly fill with the composition and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

O

CURE FOR CROUP.

Take a piece of lard as large as a common-sized hickory nut mixed with sugar, divide it into three parts and given at intervals of twenty minutes, will relieve any case of croup which has not already progressed to the fatal point. I have given you two or three remedies for the croup. Take your choice.

O

REMEDY FOR COUGH OR COLD.

Take three eggs and four lemons. Slice the lemons and crush the eggs. Add one-half pound of rock candy and two ounces of olive. Take a tea spoonful three or four times a day.

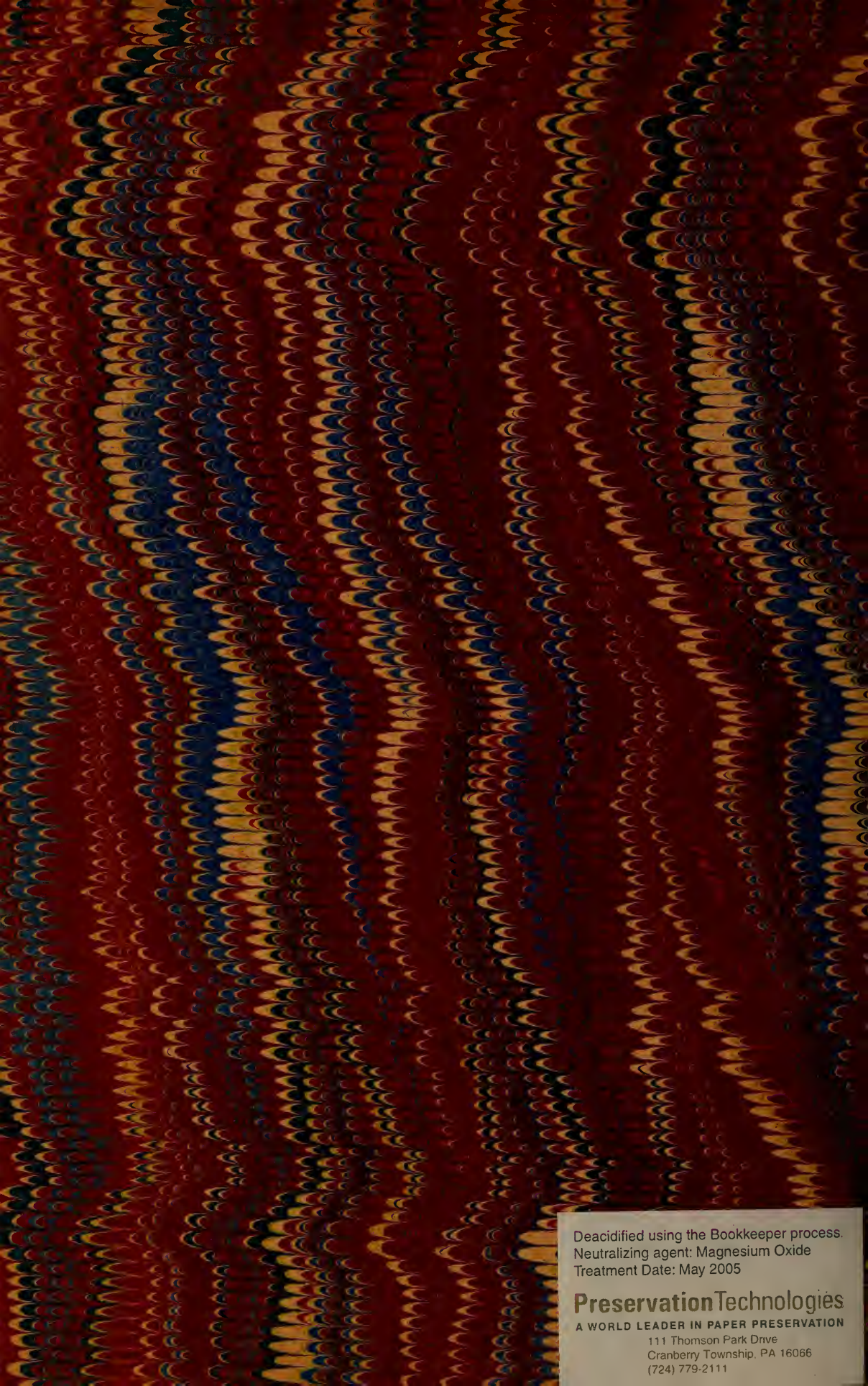
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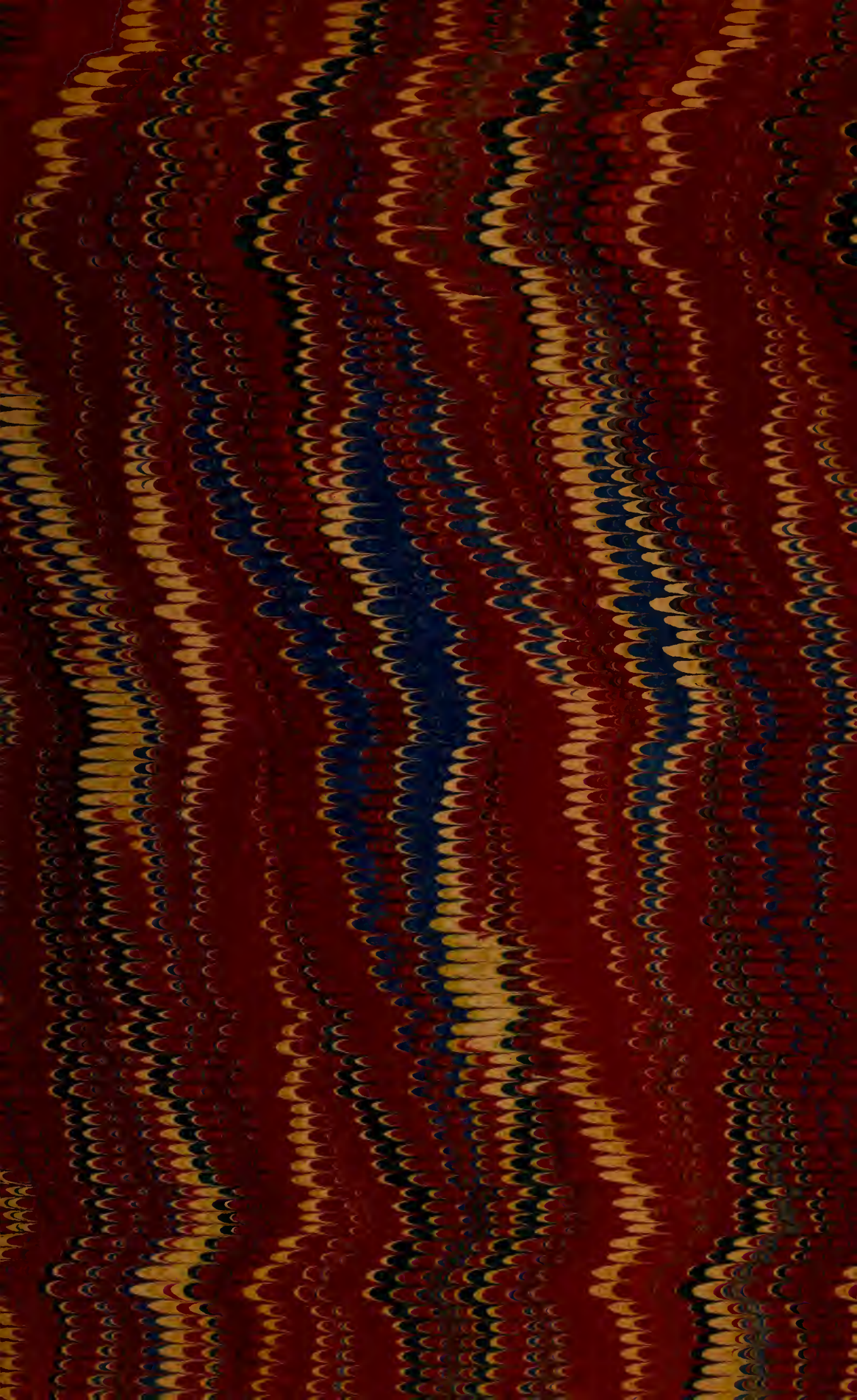
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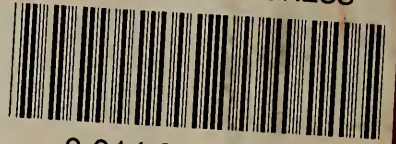
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